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*Very truly yours,
Uriah Smith.*

OUR COUNTRY
THE MARVEL OF NATIONS



FLAG OF THE FEDERAL UNION



LIGHTHOUSE SIGNAL PENNANT



U.S. ARROW PENNANT



SIGNAL PENNANT



U.S. PRESIDENT'S FLAG



U.S. NAVY ENSIGN

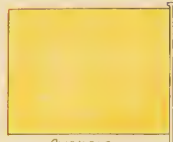


U.S. UNION JACK



DONT TREAD ON ME

NATIONAL FLAG OF THE REVOLUTION

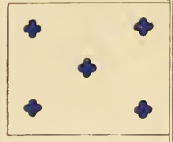


QUARANTINE



AN APPEAL TO HEAVEN

PINE-TREE FLAG (14 MAY 1776)



U.S. NAVAL DESPATCH



FIRST NATIONAL FLAG OF THE U.S.



U.S. REVENUE



PRESIDENT'S ENSIGN



U.S. YACHT ENSIGN



REAR ADMIRAL'S ENSIGN



COMMODORE PENNANT



VICE ADMIRAL'S ENSIGN



REAR ADMIRAL'S ENSIGN

OUR COUNTRY
THE MARVEL OF NATIONS

ITS PAST, PRESENT, AND FUTURE, AND WHAT
THE SCRIPTURES SAY OF IT

By URIAH SMITH

Author of "Thoughts on Daniel and the Revelation,"
"Here and Hereafter," "Looking
Unto Jesus," etc.

THIRD EDITION, REVISED,
245th THOUSAND

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*"Westward the Course of Empire takes its way,
The first four Acts already past,
A fifth shall close the drama with the day,—
Time's noblest offspring is the Last."*

—BISHOP GEORGE BERKELEY.

Written about 1726.

PREFACE TO THE THIRD EDITION

FOURTEEN years have elapsed since the second edition of this work went to press, in 1887. The then status of this country, as a rapidly developing power among the nations of the earth, was considered ample justification for the name which had been assumed for it, — “The Marvel of Nations;” and now, the progress made during this nearly a decade and a half of years has vastly multiplied the reasons for calling our country a “marvel.”

A country may possess features and resources, and perform achievements which might be considered “marvelous,” even if it found no mention in the great prophetic volume which has come from the hand of God to the children of men; but when the horoscope of futurity, which God alone can decipher, takes it in, giving the particulars of its rise, progress, and destiny,—which we shall endeavor to show is true of our own country,—we should expect that its secular and material features would appear as marvels, too. And these being sharply developed, make it, on the other hand, consistent to suppose that prophecy would add to all the rest the marvel of its mention. These two features naturally interlock, and suggest and support each other.

It is natural to presume that every intelligent and patriotic citizen of this Great American Republic feels an interest in all that pertains to his country, — in what it has been, in what it is, and in what it is to be. While he contemplates with satisfaction its past unparalleled progress and noble achievements, and surveys with pardonable pride its present position of national exaltation and world-wide influence,—with its free government, immense wealth, and exhaustless resources, —he cannot be indifferent to probabilities threatening to affect unfavorably its future, so far as they may be legitimately calculated from the lessons of history, from principles established in our own Constitution, and from the tendency of influences already actively and widely at work, in different parts of our land.

In this direction, the mind of every one must turn with peculiar interest; and while many unquestionable conclusions relative to our future may be established on the grounds already referred to, we believe there is another source of instruction, almost wholly overlooked or ignored, which sets forth, more explicitly and more fully, startling developments which days not distant have in store for us. It is designed in this work to call particular attention to these points.

We do not purpose here to enter largely into the history of this government. There are works already published which leave nothing to be desired in this direction. Neither is it our object to make in these pages either political economy, arithmetic, or geography a specialty, though something will be referred to under each head. The leading title of the book is given as "The Marvel of Nations;" and we propose to inquire somewhat into the significance of this "marvel." If we believe that there is a God who rules in the kingdoms of men (Dan. 5 : 21), we must look for his providential hand in human history, in the rise, career, and fall of the nations and peoples of the world. But in this line of thought, the inquiry immediately arises, whether we may not look for some providential design in a nation which has been so suddenly and rapidly developed as this has been, and whether God has not some grand purpose to work out through this goodly heritage of ours. This inquiry will not be pressed even to the verge of fancy or speculation; for, if we mistake not, enough will be found to instruct us, perhaps surprise us, on these points, in the solid and sober realm of fact.

Many of the most studious, careful, and critical minds of the present generation have been led to the conclusion that numerous lines of prophecy, spanning many ages and embracing many lands, find their focal point in our own times; and in these pages the question will be discussed whether some of these do not also refer to our own country. Certainly, the present age seems to be illuminated by the light of current prophetic fulfillments above all others. Here we find the most emphatic touches of the inspired pencil; and the events to transpire and the agents therein concerned are brought out in a most vivid and startling light. Has the United States any part to act in these scenes? What do the Scriptures say on this ques-

tion? None but those who do not believe that God ever foretells the history of nations, or that his providence ever works in their development and decline, can fail to be interested in a consideration of these topics.

That this little treatise is exhaustive of the subject which it essays to bring briefly before the reader, is not claimed; but many facts are presented which are thought to be worthy of serious consideration, and enough evidence, it is confidently hoped, is produced in favor of the positions taken, to show the reader that the subject is one not of mere theory, but one of the highest *practical importance*, and so enough to stimulate thought, and lead to further inquiry, and perchance to a change of life.

If the views presented in the following pages are correct, the subject is destined soon to become one of absorbing interest; and information respecting it is necessary to an understanding of our duties and responsibilities in the solemn and important times that are upon us. With this thought, we commend it to the candid and serious attention of the reader.

BATTLE CREEK, MICH.,
September 1901.

U. S.

CONTENTS

CHAPTER I.

| | PAGE |
|--|-------|
| THE WORLD WONDERS, AND PROPHESES | 19-30 |
| Ten striking facts — Remarkable declarations and predictions by Sir Thomas Browne, Rev. Andrew Burnaby, John Adams, Galiani, Adam Smith, Governor Pownal, David Hartley, Count d'Aranda, Bishop of Saint Asaph, George Herbert, De Tocqueville, G. A. Townsend, and Rev. J. M. Foster. | |

CHAPTER II.

| | |
|--|-------|
| THE PROGRESS OF A CENTURY | 31-98 |
| Testimony of Emile de Girardin, the Dublin (Ireland) <i>Nation</i> , Mitchell — First settlements — Population — Close of the Revolution — Territorial growth — Increase of population — Development of cities — Industrial growth — First cotton-mills and railroads — Great American inventions — Ocean telephone — Agriculture — Cotton culture — Fruit culture — Live stock — Farm animals — Sheep husbandry — Swine — Manufactures — The iron industry — Manufacture of copper, silver, and gold products — Copper mining — The manufacture of paper — Mining industry — Gold production — Commerce — Railways — The telegraph — Banking — Insurance — Immigration — Arts and sciences — Education — Literature — The publishing work — Postal service — The lumber industry — Rate of growth — The Pacific Railway — Most notable structures in the world — Progress in one generation — Influence on other nations. | |

CHAPTER III.

| | |
|--|--------|
| POLITICAL AND RELIGIOUS INFLUENCE | 99-117 |
| Civil and religious liberty — Constitutional guarantees — A nation of a new model — The magnet of America — The asylum of the oppressed — Morality and religion — Organized liberty — Constitution-making — Our Constitution pronounced in England the most sacred political document in the world — American literature abroad — Stability of our government — The model republic — Impressions of America. | |

CHAPTER IV.

| | |
|---|---------|
| THE HAND OF PROVIDENCE | 118-122 |
| A miracle of growth — Providence conspicuous in our history — Why nations are mentioned in the Bible — Why should not our own be mentioned? — Survey of Biblical symbols — Conclusions. | |

CHAPTER V.

PROPHECY SPEAKS, AND WHAT IT SAYS 123-131

Second symbol of Revelation 13 — The prophecy located — The Church of God the prominent object — Symbols explained — Historical facts considered — Chronology, location, character, work, continuance, and overthrow of two important symbols.

CHAPTER VI.

LOCATION OF THE GOVERNMENT REPRESENTED BY THE
SECOND SYMBOL OF REVELATION 13 132-140

Leading symbolic features — Religious elements — Not in the eastern hemisphere — The ten kingdoms of Western Europe — Testimony of Machiavelli, Bishop Newton, Faber, and Dr. Hales — Time's noblest offspring — The western hemisphere — The eyes of all Europe upon us — Sayings of Talleyrand.

CHAPTER VII.

CHRONOLOGY OF THE GOVERNMENT INDICATED BY THIS
SYMBOL — WHEN MUST IT ARISE? 141-150

Chronology an important consideration — The head of the government — Rome's seven forms of government — A deadly wound — Papal overthrow in 1798 — Testimony of Geo. Croly, A. M. — Three important chronological proofs — Survey of the western hemisphere — The United States the leading nation here.

CHAPTER VIII.

THE UNITED STATES HAS ARISEN IN THE EXACT MAN-
NER INDICATED BY THE SYMBOL 151-158

Comes up in a new territory — Comes up peacefully — View of J. P. Thompson, LL. D. — Burke on the American Revolution — The expression used by the Apostle John — G. A. Townsend's testimony — Edward Everett on English exiles — Corroborated by statistics of progress.

CHAPTER IX.

THE TWO GREAT PRINCIPLES OF THIS GOVERNMENT 159-163

How the Scriptures symbolize power and strength — A Church without a pope, and a State without a king — Civil and religious liberty — Republicanism and Protestantism — A youthful power — Declaration of Independence — A profession of noble principles — Law of symbols.

CHAPTER X.

THREATENING SHADOWS 164-172

Points made — Religious bigotry of the past — Danger of ecclesiastical power — How a government speaks — Dangerous tendencies — Opposition to dissenters — A warning by D'Aubigné — Political corruption — Spirit of the Dark Ages still alive — Charles Beecher on Protestant apostasy — Principles of the French Revolution — Time the teacher.

CHAPTER XI.

MIRACLES REVIVED — BY WHOM? 173-187

Modern discoveries in the arts and sciences — Wonderful inventions — Religious wonders — Meaning of 2 Thess. 2:9, 10 — Spiritualism — Experiments by Professor Zöllner — Judge Edmonds's testimony — To the kings of the earth — Extent of this work.

CHAPTER XII.

RELIGION TAKES A HAND 188-194

The government republican — A Protestant nation — Collusion with the papacy — What is possible in this government — Influences at work — Condition of Christianity — Warnings from the Scriptures — Existing expectations — A great American Catholic Church called for.

CHAPTER XIII.

THE SUNDAY QUESTION 195-210

Agents identified — Acts ascribed to each — The coming issue — A fearful sin denounced — Bishop Newton on the use of a mark — The characteristics of Roman Catholicism — What it has attempted in the religious world — Agreement between Daniel and Paul — How a person shows himself a follower of the papacy — What the Roman Catholic Church claims to have done — Relics of Romanism retained by Protestants — The Reformers vindicated.

CHAPTER XIV.

COMING EVENTS CAST THEIR SHADOWS BEFORE 211-278

Church and State — Influence of Spiritualism — Efforts for a union of all churches — Sunday reform movements — Religion in Politics — The National Reform Association — Seeking to amend the Constitution — A "Politico-Theological movement" on foot — History of the National Reform movement — Strong resolutions — The Pittsburg convention — Progress of the work — Intuitions of liberalism — The die cast — Incon-

sistent professions—The *Independent* humorously unveils the movement—The Church to rule—Religious tests for office—Religious legislation called for—Compulsion for dissenters—A political party on a religious platform—The Sunday movement in foreign lands—Combined strength of religious bodies—Sunday as a political institution—Secretary Thompson's position—Religious discrimination—Demands of liberalism—Religious tyranny impending—Desperate determinations—Changes in public sentiment—Surrender of the Reformation—Our position defined—Inevitable result of the proposed movement—"The old Philadelphia lie"—Consent of the governed—Religious oppression begun—Unmistakable indications for the future.

CHAPTER XV.

PRACTICAL WORKINGS 279-285

Opposition in Arkansas—Exemption clause repealed—Arrest and trial of J. W. Scoles—Points made by the defendants before the court—Arrests in Tennessee—Sentiment changing—Treatment of the men in jail—Power of the Legislature to select a holiday—Religious character of Sunday.

CHAPTER XVI.

EPILOGUE 286-305

Inventions of the nineteenth century—Progress of one hundred years in traveling, lighting, telephony and telegraphy, machinery, photography, printing, etc.—Coin weighing and counting machine—Air-ships—Engines—Wireless telegraphy—The great gun—Industries—Closing reflections.

APPENDIX.

ANARCHY STRIKES ITS FIRST BLOW 309-312

GENERAL INDEX 313-324

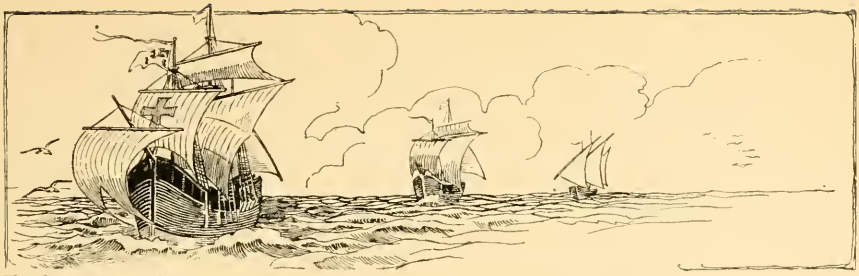
LIST OF ILLUSTRATIONS

| | PAGE |
|--|---------------------|
| PORTRAIT OF AUTHOR | <i>Frontispiece</i> |
| NATIONAL EMBLEM, IN COLORS | 2 |
| COURSE OF EMPIRE | 5 |
| THE CARAVELS OF COLUMBUS | 19 |
| COMPARATIVE GROWTH OF THE UNITED STATES AND BRAZIL | 21 |
| DISCOVERY OF AMERICA BY COLUMBUS | 23 |
| THE MAYFLOWER | 28 |
| LANDING OF THE PILGRIMS | 30 |
| MAP OF THE TERRITORIAL GROWTH OF THE UNITED STATES | 33 |
| GROWTH OF UNCLE SAM | 34 |
| NEW YORK, MODERN | 36 |
| NEW YORK IN 1648 | 37 |
| COTTON MILLS | 37 |
| PETER COOPER'S LOCOMOTIVE | 38 |
| REAPER FACTORY | 38 |
| CHICAGO, ANCIENT AND MODERN | 39 |
| ZEPPELIN'S AIR-SHIP | 41 |
| ADMIRALS OF THE AMERICAN NAVY, 1898 | 42 |
| ADMIRALS OF THE SPANISH NAVY, 1898 | 43 |
| LEADING GENERALS OF THE SPANISH-AMERICAN WAR | 44 |
| SOWING, IN YE OLDEN TIME | 45 |
| AS OUR FATHERS MOWED | 45 |
| THRASHING WITH FLAILS | 46 |
| SUGAR REFINERY | 46 |
| AMERICAN GRAIN FROM THE THRASHER TO THE SEA | 47 |
| COTTON FROM SOIL TO MILL | 48 |
| AMERICAN CARRIAGE HORSE | 49 |
| CHICAGO STOCK YARDS | 50 |
| CHICAGO STOCK YARDS | 51 |
| AMERICAN MEAT PACKING INDUSTRY | 52 |
| WOOL MILL | 52 |
| BREEDS OF AMERICAN DAIRY CATTLE | 53 |
| IMPROVED AMERICAN LIVE STOCK | 54 |
| CUTLERY WORKS | 55 |

| | |
|--|-----|
| SILVER PLATING WORKS | 55 |
| WATCH FACTORY | 56 |
| GLASS WORKS | 56 |
| CARRIAGE FACTORY | 57 |
| AUTOMOBILE FACTORY | 57 |
| PROPOSED LOCKS OF THE ERIE CANAL | 58 |
| COAL MINERS | 59 |
| NEWSPAPER DISTRIBUTION | 60 |
| GOLD PROSPECTING | 62 |
| EVOLUTION IN RAILROADING | 64 |
| TELEGRAPH OPERATING | 64 |
| WALL STREET DURING ACTIVITY IN STOCKS | 65 |
| PENNSYLVANIA ACADEMY OF FINE ARTS | 69 |
| COLUMBIA UNIVERSITY LIBRARY | 71 |
| CORRESPONDENCE SCHOOL AND PROPOSED PRINTERY | 72 |
| AMERICAN UNIVERSITIES AND COLLEGES FOR WOMEN | 73 |
| BOOK PUBLISHING PLANT | 75 |
| BEGINNING OF NEWSPAPER INDUSTRY IN AMERICA | 75 |
| NEWSPAPER ROW, NEW YORK CITY | 76 |
| HOE OCTUPLE PERFECTING PRESS AND FOLDER | 77 |
| CHICAGO POST-OFFICE | 80 |
| BENEVOLENT INSTITUTIONS | 81 |
| LOGGING IN THE REDWOODS, CALIFORNIA | 82 |
| IMPROVED ARC LIGHT | 83 |
| AMERICAN STEEL WORKS | 85 |
| PACIFIC RAILWAY CROSSING THE MOUNTAINS | 87 |
| THE EAST AND THE WEST MEETING | 88 |
| GOVERNMENT BUILDINGS | 89 |
| NEW IMMIGRATION STATION | 91 |
| GRAND CAÑONS OF COLORADO AND YELLOWSTONE | 92 |
| BIRD'S-EYE VIEW OF THE UNITED STATES | 93 |
| EXTERIOR AND INTERIOR OF A DEPARTMENT STORE | 94 |
| IRRIGATED FARM OF THE WEST | 97 |
| BROOKLYN BRIDGE | 98 |
| PORTRAIT OF GEORGE WASHINGTON | 100 |
| PORTRAIT OF THOMAS JEFFERSON | 101 |
| PORTRAIT OF JAMES MADISON | 102 |
| PORTRAIT OF ABRAHAM LINCOLN | 103 |
| PORTRAIT OF U. S. GRANT | 104 |
| GROWTH OF THE CHURCH IN AMERICA | 106 |

| | |
|--|-----|
| WASHINGTON AND HIGH BRIDGES | 111 |
| OIL INDUSTRY | 113 |
| FLOUR MILLS | 114 |
| MAIL COACH UNDER DIFFICULTY | 115 |
| MODERN MAIL TRAIN AT FULL SPEED | 115 |
| WILLAMETTE HARBOR, OREGON | 118 |
| FALL OF ANCIENT BABYLON | 120 |
| ANCIENT ATHENS | 121 |
| ROME IN THE TIME OF AURELIAN | 128 |
| ROOSTER ROCK ON COLUMBIA RIVER | 132 |
| LAYING AN OCEAN CABLE | 137 |
| BATTLES OF MANILA AND SANTIAGO | 139 |
| PRIMITIVE AMERICAN LIFE | 141 |
| AN EARLY MOUNTAIN SETTLER | 145 |
| AMERICAN MONUMENTS | 149 |
| AT THE HEAD OF LATOURELLE FALLS | 151 |
| PANORAMA OF PITTSBURG AND ALLEGHANY CITY | 155 |
| CATTLE ON A WESTERN RANCH | 157 |
| A LANDMARK IN MASSACHUSETTS | 159 |
| A PIONEER | 164 |
| AN OKLAHOMA TORNADO | 169 |
| PROGRESS OF INVENTIONS | 175 |
| SEEDING ON A LARGE FARM | 177 |
| A MODERN HARVESTING SCENE | 177 |
| THRASHING WHICH MIGHT BE INTERESTING TO BOAZ | 177 |
| TELEPHONE | 177 |
| COMPARATIVE RAILROADS OF NATIONS | 178 |
| WIRELESS TELEGRAPH APPARATUS | 179 |
| MOWING, IN THE TWENTIETH CENTURY | 180 |
| GRAIN HARVESTER AND THRASHER | 180 |
| THIRTY STORY BUILDING | 181 |
| BRIDGE BUILDING OVER NIAGARA | 183 |
| FINISHED BRIDGES OVER NIAGARA RIVER | 184 |
| LARGE CAMERA | 185 |
| PHONOGRAPH | 186 |
| FULFON'S FIRST STEAMBOAT | 186 |
| AMERICAN PROGRESS, TWO FULL PAGES, IN COLORS | 188 |
| Y. M. C. A. BUILDING IN PHILADELPHIA | 194 |
| SILVER LAKE FALLS, COLORADO | 195 |
| THE TWO LAWS | 201 |

| | |
|--|-----|
| ARAPAHOE MOUNTAIN | 211 |
| GATE OF THE GARDEN OF THE GODS | 216 |
| ON THE HUDSON | 220 |
| HIGH FALLS, COLORADO | 226 |
| GRAZING | 235 |
| CONGRESSIONAL LIBRARY | 239 |
| FORTRESS MONROE | 244 |
| THE NEW ASTORIA HOTEL | 249 |
| MOUNTAIN HORSE TRADER | 254 |
| SIGNING THE DECLARATION OF INDEPENDENCE | 259 |
| LIBERTY BELL | 267 |
| INDEPENDENCE HALL, PHILADELPHIA | 271 |
| DECLARATION OF INDEPENDENCE | 274 |
| PORTRAITS OF SIGNERS OF THE DECLARATION OF INDEPENDENCE | 275 |
| PORTRAITS OF SIGNERS OF THE DECLARATION OF INDEPENDENCE | 276 |
| PORTRAITS OF SIGNERS OF THE DECLARATION OF INDEPENDENCE | 277 |
| PORTRAITS OF SIGNERS OF THE DECLARATION OF INDEPENDENCE | 278 |
| LINCOLN FALLS, COLORADO | 279 |
| AMERICAN DAIRY BARN YARD | 285 |
| DIAGRAM, FLIGHT OF A 16-INCH SHOT | 289 |
| PORTRAIT OF WILLIAM MCKINLEY | 309 |
| THE TEMPLE OF MUSIC WHERE PRESIDENT MCKINLEY WAS ASSAS- SINATED | 310 |



*The Caravels of Columbus
seeking the New World*

CHAPTER I

THE WORLD WONDERS, AND PROPHECIES

SUDDENLY a new "World Power" has arisen upon the horizon of nations. That power is the "United States of America."

Suddenly, we say, even if we date from the very hour of its birth; for it is but a little more than one hundred years since the nation known by this name began to exist. Scanning the history of nations in the past, a hundred years is not, comparatively speaking, a very long period. What nation ever made any very great impression upon the world in its first hundred years? Take Rome, the great iron Colossus, which for ages bestrode the nations of the earth,—what was Rome when but a hundred years of age?—Scarcely known outside the few provinces of Italy which then composed its uncertain territory.

It has not been so with this giant which has arisen in a new world. It pre-empted its own territory, by itself and for itself, out of savagery and chaos, and now waves its imperial banner, and lustily shouts its notes of challenge in no uncertain tones to the proudest and strongest national combinations of mankind.

Some of the nations which have been the leading nations of the earth are beginning to stagnate and decay. The foremost statesman of Europe speaks of them as "decaying nations," but the eyes of all nations now turn with wonder and envy to this parvenue of the West, and desire friendship and alliance.

The nation originated in the spirit of progress and piety. Religious intolerance in the Old World, striking about in its usual sightless and senseless way, weaned many a vigorous and virile company from

their native abode, and burned into their souls an undying love of civil and religious liberty. Dominated by these principles, they turned their eyes to the New World, and struck out for freedom to govern themselves as wisdom and experience might dictate, and to worship God according to his word and their own consciences.

These earnest people builded their altars along our Atlantic coast. The noble principles upon which they took their stand, and their generous spirit in opening their doors, and sending an invitation to the oppressed of all lands to share with them freely in the enjoyment of "life, liberty, and the pursuit of happiness," attracted associates from every direction, as recruits flocked to the standard of David in the cave of Adullam.

The result is a marvel; for now, in the place of the first few sparse settlements, a mighty nation, with a vast expanse of territory, stretches from Plymouth Rock on the east to the Golden Gate on the west, and from regions arctic on the north to regions nearly torrid on the south, embracing more leagues of habitable land than Rome ruled over in its palmyest days. The government thus begotten and reared here holds a position of invincible independence and glory among the nations of the earth.¹

A hundred years had not elapsed ere the fame of this new nation had encircled our globe. The toiling millions of Europe in response are swarming to our shores. The islands of the sea have sent their living contributions. The sound has reached the Orient, and as with a password, has opened the gates of nations long barred against intercourse with other people; and the hermit kingdoms of China and Japan, turning from their beaten track of forty centuries, are looking with wonder to the prodigy arising across the Pacific to the east of them, and catching some of the impulse which this growing power is imparting to the nations of the earth.

One hundred and twenty-five years ago, in 1776, with about three millions of people, the United States became an independent government. It has now (1901) a population of over seventy-six and one quarter million people, and a territory of more than three and a

¹ In a speech at the "Centennial Dinner" at the Westminster Palace Hotel, London, July 4, 1876, J. P. Thompson, LL. D., speaking of the United States, said: "They have proved the possibility of free, popular government upon a scale to which the Roman Republic of five hundred years was but a province." — *The United States as a Nation*, p. xvii.

half million square miles. Russia alone exceeds this nation in these particulars, having 49,000,000 more people, and, including the vast and dreary regions of Siberia, nearly five million more square miles of territory.¹

Of all the nations on the globe whose laws are framed by legislative bodies elected by the people, Brazil, which has the largest territory, has but little over three millions of square miles (3,219,000); and France, the most populous (38,517,975), has not, by many millions, so great a number of inhabitants as our country. So that in point of territory and population combined, it will be seen that the United States now stands at the *head of the self-governing powers of the earth.*

Occupying a position altogether unique, this government excites equally the astonishment and the admiration of all beholders. The main features of its history are such as have had no parallel since the distinction of nations existed among men. They may be enumerated as follows:—

1. *Quiet manner of its rise.* No nation ever acquired so vast a territory in so quiet a manner.

2. *Peaceable means by which it rose.* No nation has ever before risen to such greatness by means so peaceable.

3. *Rapid increase of strength and capital.* No nation before this has ever advanced so rapidly in all that constitutes national strength and capital.

4. *Short path to pinnacle of power.* No nation ever rose to such a pinnacle of power in a space of time so incredibly short.



Comparative Growth of the United States and Brazil

¹In point of population, according to statistics of Jan. 1, 1901, the United States and Territories had 76,215,129 inhabitants, and with the additional accessions acquired through the late Spanish war, our population now foots up to 87,000,000. But Russia is credited with 136,000,000 people, exceeding the number in the United States and colonies by 49,000,000.

In territory, the area of the two countries, the United States and Russia, according to the latest statistics, is given as follows:—

| | |
|--|-------------------------|
| United States..... | 3,676,392 square miles, |
| With additions from the Spanish war..... | 3,756,884 " " |
| Russia..... | 8,660,395 " " |
| Leaving an excess in favor of Russia of..... | 4,903,511 " " |

5. *Unlimited resources developed.* No nation in so limited a time has developed such unlimited resources.

6. *Deep and broad foundations.* No nation has ever existed, the foundations of whose government were laid so broad and deep in the principles of justice, righteousness, and truth.

7. *Freedom of conscience.* No nation has ever existed in which men have been left so free to worship God according to the dictates of their own consciences.

8. *Encouragement of arts and sciences.* In no nation, and in no age of the world, besides the present, have the arts and sciences so flourished, so many inventions been perfected, and so great successes been achieved in the arts of both peace and war, as in our own country during the last sixty years, and particularly during the last decade.

9. *Gospel free and churches untrammelled.* In no nation and in no age has the gospel found such freedom, and the churches of Christ had such liberty to enlarge their borders and develop their strength.

10. *Streams of immigration.* No age of the world has seen such an immigration as that which is now pouring into our borders from all lands,—the millions who have long groaned under despotic and tyrannical governments, and who now turn to this broad territory of freedom as the avenue of hope, the Utopia of the nations.

PREDICTIONS OF COMING GREATNESS.

The most discerning minds have been intuitively impressed with the idea of the future greatness and power of this government. In view of the grand results developed, and developing, the discovery of America by Columbus, a little over four hundred years ago, is set down as "the greatest event of all secular history."

The progress of empire to this land was long ago expected.

Sir Thomas Browne, in 1682, predicted the growth of a power here which would rival the European kingdoms in strength and prowess.

In Burnaby's "Travels through the Middle Settlements of North America in 1759 and 1760," published in 1775, is expressed this sentiment:—



DISCOVERY OF AMERICA BY COLUMBUS, 1492

“An idea, strange as it is visionary, has entered into the minds of the generality of mankind, that empire is traveling westward; and everyone is looking forward with eager and impatient expectation to that destined moment when America is to give the law to the rest of the world.”

John Adams, Oct. 12, 1775, wrote:—

“Soon after the Reformation, a few people came over into this New World for conscience’ sake. Perhaps this apparently trivial incident may transfer the seat of empire to America.”

On the day after the signing of the Declaration of Independence, that is, July 5, 1776, he wrote:—

“Yesterday the greatest question was decided which was ever debated in America, and a greater, perhaps, never was, nor will be, decided among men.”

In 1776, Galiani, a Neapolitan, predicted the “gradual decay” of European institutions, to renew themselves in America. In 1778, in reference to the question as to which was to be the ruling power in the world, Europe or America, he said:—

“I will wager in favor of America.”

Adam Smith, of Scotland, in 1776, predicted the transfer of empire to America.

Governor Pownall, an English statesman, in 1780, while our Revolution was in progress, predicted that this country would become independent, and that a civilizing activity, beyond what Europe could ever know, would animate it; and that its commercial and naval power would be found in every quarter of the globe. Again he said:—

“North America has advanced, and is every day advancing, to growth of state, with a steady and continually accelerating motion, of which there never has yet been any example in Europe.”

David Hartley wrote from England, in 1777:—

“At sea, which has hitherto been our prerogative element, they [the United States] rise against us at a stupendous rate; and if we cannot return to our old mutual hospitalities toward each other, a very few years will show us a most formidable hostile marine, ready to join hands with any of our enemies.”

Count d’Aranda, one of the first Spanish statesmen, in 1783 thus wrote of this Republic:—

“ This Federal Republic was born a pygmy, so to speak. It required the support and forces of two powers as great as Spain and France in order to attain independence. A day will come when it will be a giant, even a colossus, formidable in these countries.”¹

Sir Thomas Browne, referred to above, in 1684 published certain “ Miscellany Tracts,” one of which, entitled “ The Prophecy,” is the one which contains his reflections on the rise and progress of America. Dr. Johnson says of it: “ Browne plainly discovers his expectation to be the same with that entertained lately with more confidence by Dr. Berkeley, that ‘ America will be the seat of the fifth empire.’ ” It is in verse, and the lines relating to America are:—

“ When New England shall trouble New Spain,
When America shall cease to send out its treasure,
But employ it at home in American pleasure;
When the New World shall the Old invade,
Nor count them their lords, but their fellows in trade.”

—*Duyckinck's American Literature, Vol. I, p. 170.*

In 1773 the Bishop of St. Asaph (Wales), before the Society for the Propagation of the Gospel in Foreign Parts, said :—

“ The colonies of North America have not only taken root and acquired strength, but seem hastening, with an accelerated progress, to such a powerful state as may introduce a new and important change in human affairs.”—*Id.*

The transfer of religion to this land, and its revival here, was also expected. George Herbert, in a poem entitled “ The Church Militant,” published in 1633, said :—

“ Religion stands on tiptoe in our land,
Ready to pass to the American strand.”

—*Id.*

Of these prophecies, some are now wholly fulfilled, and the remainder far on the road to fulfillment. This infant of yesterday stands forth to-day a giant, vigorous, active, and courageous, and accepts with dignity its manifest destiny at the head of powers and civilizations.

¹ These quotations are from an article by Hon. Charles Sumner, entitled “ Prophetic Voices about America,” published in the *Atlantic Monthly* of September, 1867.

A QUESTION OF PROPHECY.

A question of thrilling interest now arises. This government has received recognition at the hands of men sufficient to satisfy any ambition.

Does the God of heaven also recognize it, and has he spoken concerning it? In other words, does the prophetic pen, which has so fully delineated the rise and progress of all the other great nations of the earth, pass this one by unnoticed? What are the probabilities in this matter? As the student of prophecy, in common with all mankind, looks with wonder upon the rise and unparalleled progress of this nation, he cannot repress the conviction that the hand of Providence has been at work in this quiet but mighty revolution. And this conviction he shares in common with others.

Governor Pownall, from whom a quotation has already been presented, speaking of the establishment of this country as a free and sovereign power, calls it—

“A revolution that has stronger marks of *divine interposition*, superseding the ordinary course of human affairs, than any other event which this world has experienced.”

De Tocqueville, a French writer, speaking of our separation from England, says:—

“It might seem their folly, but was really their fate; or, rather, *the providence of God*, who has doubtless a work for them to do in which the massive materiality of the English character would have been too ponderous a dead weight upon their progress.”

Geo. Alfred Townsend, speaking of the misfortunes that have attended the other governments on this continent (“New World and Old,” p. 635), says:—

“The history of the United States was separated by a *beneficent Providence* far from the wild and cruel history of the rest of the continent.”

Again he says:—

“This hemisphere was laid away for no one race.”

Rev. J. M. Foster, in a sermon before the Reformed Presbyterian Church in Cincinnati, O., Nov. 30, 1882, bore the following explicit

testimony to the fact that the hand of Providence had been remarkably displayed in the establishment of this government:—

“ Let us look at the history of our own nation. The Mediator long ages ago prepared this land as the home of civil and religious liberty. He made it a land flowing with milk and honey. He stored our mountains with coal, and iron, and copper, and silver, and gold. He prepared our fountains of oil, planted our forests, leveled our plains, enriched our valleys, and beautified them with lakes and rivers. He guided the ‘ Mayflower ’ over the sea, so that the Pilgrim Fathers landed safely on Plymouth Rock. He directed the course of our civilization, so that we have become a great nation.”



From a model in Pilgrim Hall, at Plymouth, Mass.

The Mayflower



LANDING OF THE PILGRIMS, DEC. 21, 1620

CHAPTER II

THE PROGRESS OF A CENTURY

HAVE the foregoing predictions been justified, and the expectations of these great men been fulfilled? Every person whose reading is ordinarily extensive has something of an idea of what the United States is to-day; he likewise has an idea, so far as words can convey it to his mind, of what this country was at the commencement of its history. The only object, then, in presenting statistics and testimony on this point, is to show that our rapid growth has struck mankind with the wonder of a constant miracle.

Said Emile de Girardin, in *La Liberté* (1868):—

“The population of America, not thinned by any conscription, multiplies with prodigious rapidity, and the day may before long be] seen, when they will number sixty or eighty millions [76¼ millions in 1901] of souls. This parvenue [one recently risen to notice] is aware of his importance and destiny. Hear him proudly exclaim, ‘America for Americans!’ See him promising his alliance to Russia; and we see that power, which well knows what force is, grasp the hand of this giant of yesterday.

“In view of his *unparalleled progress and combination*, what are the little toys with which we vex ourselves in Europe? What is this needle gun we are anxious to get from Prussia, that we may beat her next year with it? Had we not better take from America the principle of liberty she embodies, out of which have come her citizen pride, her gigantic industry, and her formidable loyalty to the destinies of her republican land?”

The *Dublin* (Ireland) *Nation*, as long ago as the year 1850, said:—

“In the East there is arising a colossal centaur called the Russian empire. With a civilized head and front, it has the sinews of a huge barbaric body. There one man’s brain moves 70,000,000 [now 136,000,000.—*World Almanac*]. There all the traditions of the people are of aggression and conquest in the West. There but two ranks are distinguishable—serfs and soldiers. There the map of the future includes Constantinople and Vienna as outposts of St. Petersburg.

“In the West, an opposing and *still more wonderful American empire* is emerging. We islanders have no conception of the extraordinary events which

amid the *silence of the earth* are daily adding to the power and pride of this gigantic nation. Within three years, territories more extensive than these three kingdoms [Great Britain, Ireland, and Scotland], France, and Italy put together, have been quietly, and in almost 'matter-of-course' fashion, annexed to the Union.

"Within seventy years, seventeen new sovereignties, the smallest of them larger than Great Britain, have peaceably united themselves to the Federation. No standing army was raised, no national debt was sunk, no great exertion was made, but there they are. And the last mail brings news of three more great States about to be joined to the thirty,—Minnesota in the northwest, Deseret in the southwest, and California on the shores of the Pacific. These three States will cover an area equal to one half of the European continent."

Mitchell, in his *School Geography* (fourth revised edition), p. 101, speaking of the United States, says:—

"It presents the *most striking instance of national growth to be found in the history of mankind.*"

Let us reduce these general statements to the more tangible form of facts and figures. A short time before the great Reformation in the days of Martin Luther, a little over four hundred years ago, this western hemisphere was discovered. The Reformation awoke the nations, fast fettered in the galling bonds of superstition, to the fact that it is the heaven-born right of every man to worship God according to the dictates of his own conscience. But rulers are loth to lose their power, and religious intolerance still oppressed the people. Under these circumstances, a body of religious heroes at length determined to seek in the wilds of America that measure of civil and religious freedom which they so much desired. Dec. 27, 1620, the "Mayflower" landed one hundred of these voluntary exiles on the coast of New England. "Here," says Martyn, "New England was born," and this was "its first baby cry,—a prayer and a thanksgiving to the Lord."

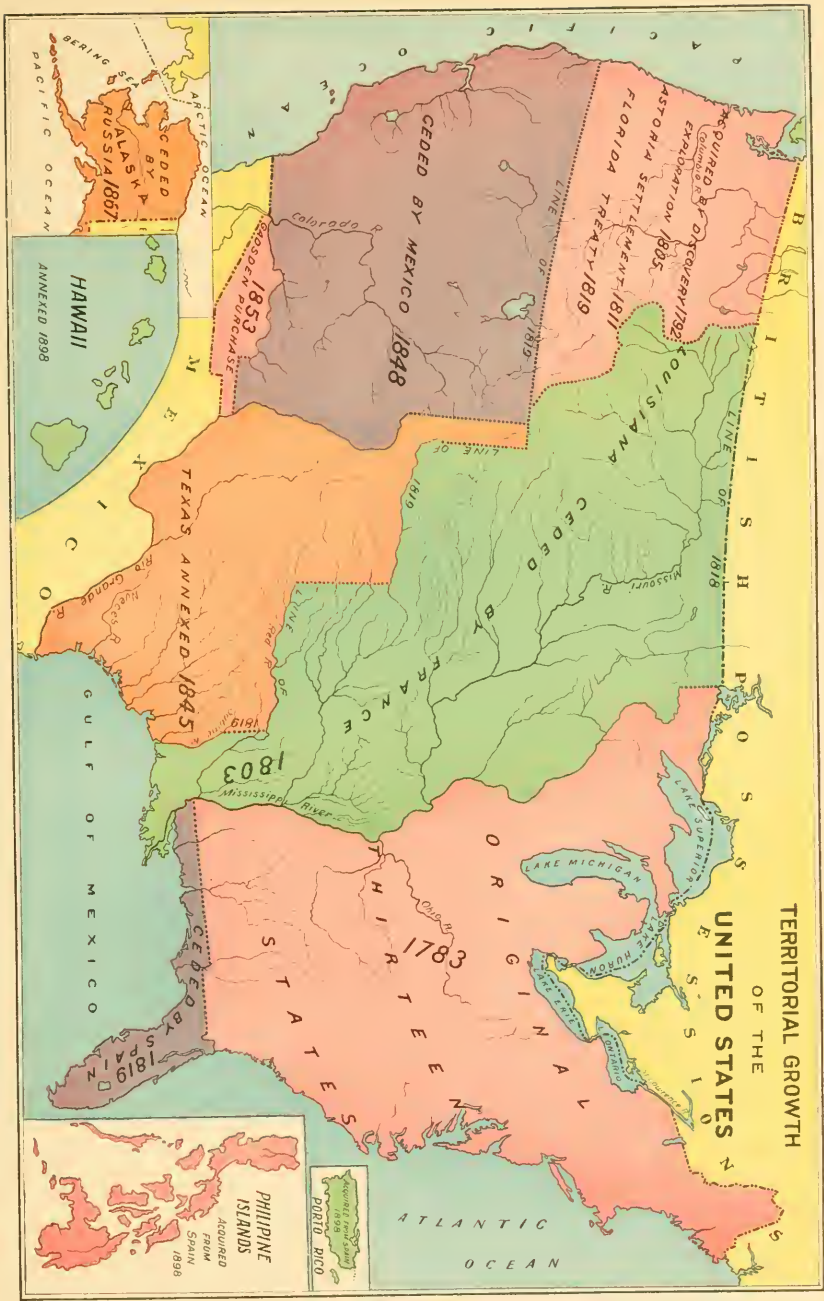
Another permanent English settlement was made at Jamestown, Va., thirteen years before this, in 1607. In process of time other settlements were made and colonies organized, which were all subject to the English crown till the declaration of independence, July 4, 1776.

The population of these colonies, according to the *United States Magazine*, amounted, in 1701, to 262,000; in 1749, to 1,046,000; in 1775, to 2,803,000. Then commenced the struggle of the American

TERRITORIAL GROWTH

OF THE

UNITED STATES



ANNEXED 1867
ALASKA

ANNEXED 1898
HAWAII

PHILIPPINE ISLANDS
ACQUIRED FROM SPAIN 1898

ANNEXED 1898
PORTO RICO

colonies against the oppression of the mother country. In 1776 they declared themselves, as in justice and right they were entitled to be, a free and independent nation. In 1777 delegates from the thirteen original States,—New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia,—in Congress assembled, adopted Articles of Confederation. In 1783 the war of the Revolution closed with a treaty of peace with Great Britain, whereby our independence was acknowledged, and territory ceded to the extent of 815,615 square miles. In 1787 the Constitution was framed, and ratified by the foregoing thirteen States; and on the first day of March, 1789, it went into operation. Then the American ship of state was fairly launched, with less than one million square miles of territory, and about three million souls.

Such was the situation when our nation took its position of independence, as one of the self-governing powers of the world. Our territorial growth since that time has been as follows: Louisiana, acquired from France in 1803, comprising 930,928 square miles of territory; Florida, from Spain in 1819, with 59,268 square miles; Texas, admitted into the Union in 1845, with 237,504 square miles; Oregon, as settled by treaty in 1846, with 380,425 square miles; California, as conquered from Mexico in 1847, with 649,762 square miles; Arizona (New Mexico), as acquired from Mexico by treaty in 1854, with 27,500 square miles; Alaska, as acquired by purchase from Russia in 1867, with 577,390 square miles. This gives a grand total of three million, six hundred seventy-eight thousand, three hundred and ninety-two (3,678,392) square miles of territory, and if we add the 80,492 miles secured by the Spanish war, we have a total of 3,758,884 square miles, which is about four ninths of all North America, and more than one fifteenth of the whole land surface of the globe.

And while the United States has been thus rapidly growing, how has it been with the other leading nations of the globe? Macmillan & Co., the London publishers, in their "Statesman's Year Book" for 1867, make an interesting statement of the changes that took place in Europe during the half century between the years 1817 and 1867. They say:—

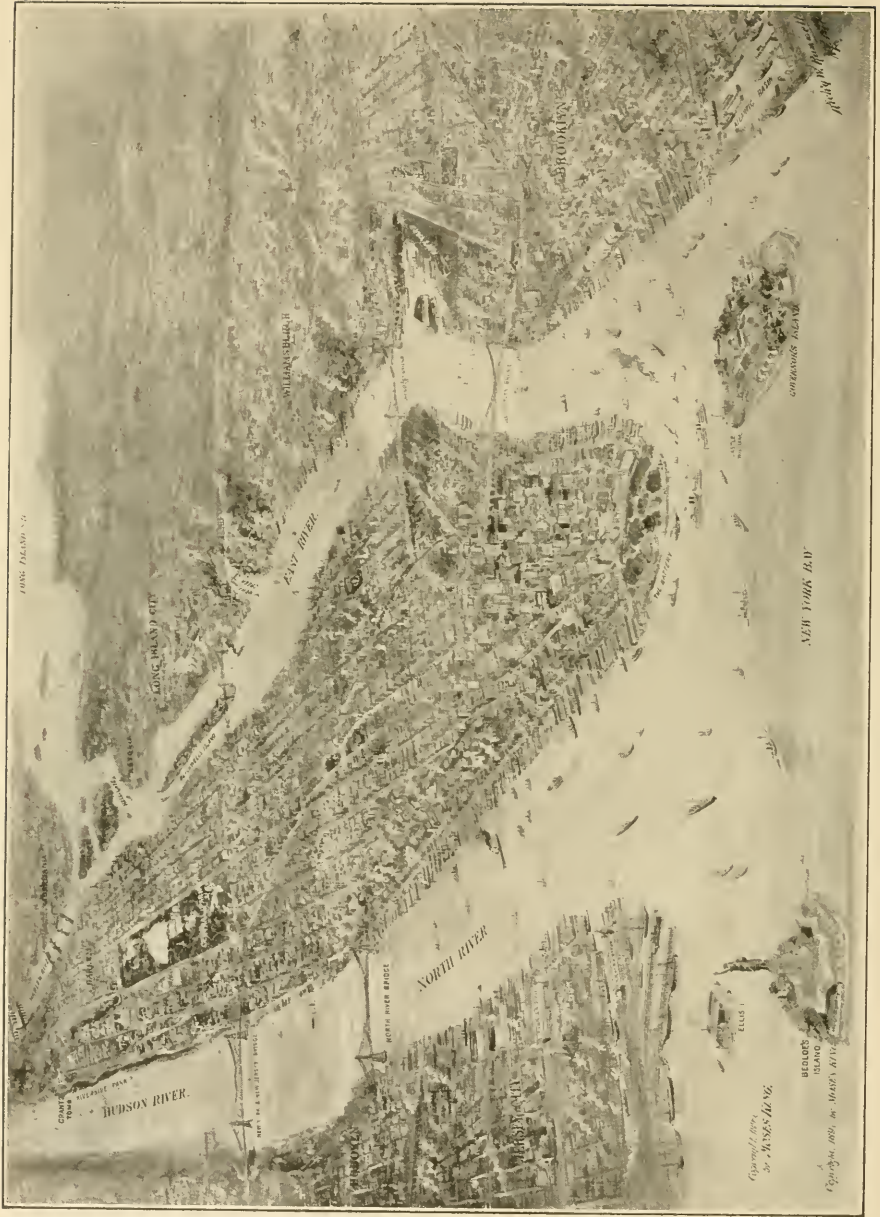
“ The half century has extinguished three kingdoms, one grand duchy, eight duchies, four principalities, one electorate, and four republics. Three new kingdoms have arisen, and one kingdom has been transformed into an empire. There are now forty-one states in Europe against fifty-nine which existed in 1817. Not less remarkable is the territorial extension of the superior states in the world. Russia has annexed 567,364 square miles; the United States, 1,968,009; France, 4,620; Prussia, 29,781; Sardinia, expanding into Italy, has increased by 83,041; the Indian empire has been augmented by 431,616. The principal states that have lost territory are Turkey, Mexico, Austria, Denmark, and the Netherlands. ”

We ask the especial attention of the reader to these particulars. During the half century named, twenty-one governments disappeared altogether, and only three new ones arose. Five lost in territory instead of gaining. Only five, besides our own, added to their domain. And the one which did the most in this direction added only a little over half a million square miles, while we added nearly *two millions* of square miles. Thus the United States government added *over fourteen hundred thousand* square miles of territory more than any other single nation, and *over eight hundred thousand* more than were added during that time by all the other nations of the earth put together.

In point of population, our increase since 1798, according to the census of the several decades, has been as follows: In 1800, the total number of inhabitants in the United States was 5,305,925; in 1810, 7,239,814; in 1820, 9,638,191; in 1830, 12,866,020; in 1840, 17,069,453; in 1850, 23,191,876; in 1860, 31,445,089; in 1870, 38,555,983; in 1880, 50,000,000; in 1901, 76,384,461; and with what has been acquired in recently added colonies, 87,000,000. These figures are almost too large for the mind to grasp readily. Perhaps a better idea of the rapidity of the increase of population may be gained by looking at a few representative cities: Boston, in 1792, had 18,000 inhabitants; the census of 1900 shows 560,892. New York, in 1792, 30,000; now about 3,437,202. Chicago, sixty years ago, was a little trading-post, with a few huts; yet it contained



Growth of Uncle Sam—
As he was one hundred
years ago and as he is
to-day



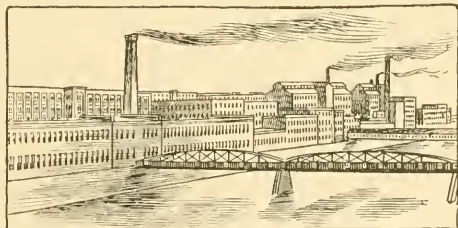
BIRD'S-EYE VIEW OF NEW YORK CITY

at the time of the great conflagration, in October, 1871, nearly 350,000 souls ; and now the census gives the number as 1,698,575. (See illustrations.) San Francisco, sixty years ago, was a barren waste, but to-day contains 342,782 inhabitants.



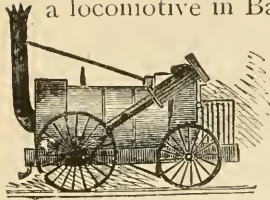
New York in 1648

The industrial growth of the country has been no less remarkable. In 1792 the United States had no cotton mills ; in 1890 there were 225,759 looms, employing 174,652 hands. In 1900 the total wool clip in the United States was 288,636,621 pounds, with 17,938,000 spindles in operation. In railroads, the first timid experiment was a tramway in Quincy, Mass., built in 1826. Its only purpose was the easier conveyance of building stone from the granite quarries of Quincy to tide-water. Horses were used as the motive power. It was the germ, however, of a mighty movement in this country. "The first railway in America, for passengers and traffic, — the Baltimore & Ohio, — was chartered by the Maryland Legislature in March, 1827. The capital stock was at first only half a million dollars; and a portion of that was subscribed by the State and the city of Baltimore. Horses were its motive power, even after sixty-five miles of



Cotton Mills, Manchester, N. H.

the road were built. But in 1829, Peter Cooper, of New York, built a locomotive in Baltimore, which weighed one ton, and made eighteen miles an hour on a trial trip to Ellicott's Mills. In 1830 there were twenty-three miles of railway in the United States, which was increased the next year to ninety-five; in 1835, to 1,098; in 1840, to nearly three thousand."—



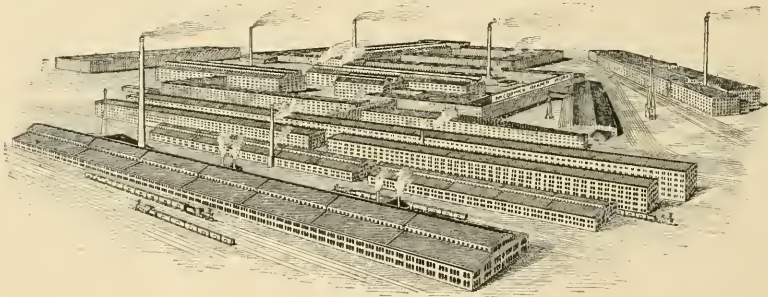
Peter Cooper's Locomotive, 1829

Bryant's History of the United States, Vol.

IV, p. 314. In 1900, 250,362.80 miles of track had been laid. In 1899 the number of passengers carried was 523,176,508. The gross earnings in 1901 were one and a half billions of dollars. The number of employees was 928,924.

TELEGRAPH.

It was not till as late as 1840 that the magnetic telegraph was invented. Now there are 933,153 miles of wire in operation. The



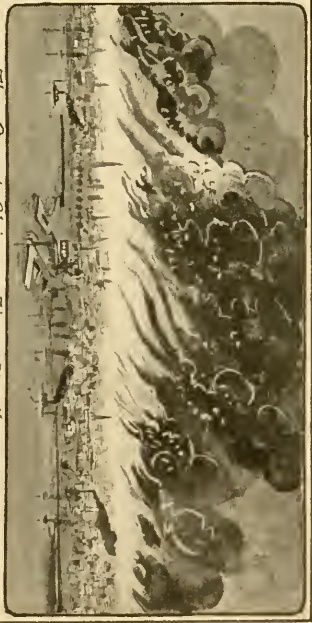
Modern Reaper Factory

telephone dates from 1875; yet there are now (1901) 1,016,777 miles of wire in the United States, devoted to that purpose. In 1833 the first reaping and mowing machine was constructed; and in 1847 the first sewing-machine was completed. Hundreds of thousands of both these classes of machines are now in use. And all these improvements are being multiplied by leaps and strides, in geometrical progression. New machines, and greater facilities for making them, larger plants for the manufacture of all classes of merchandise, and for handling and distributing the product, are busying the brains of men as never

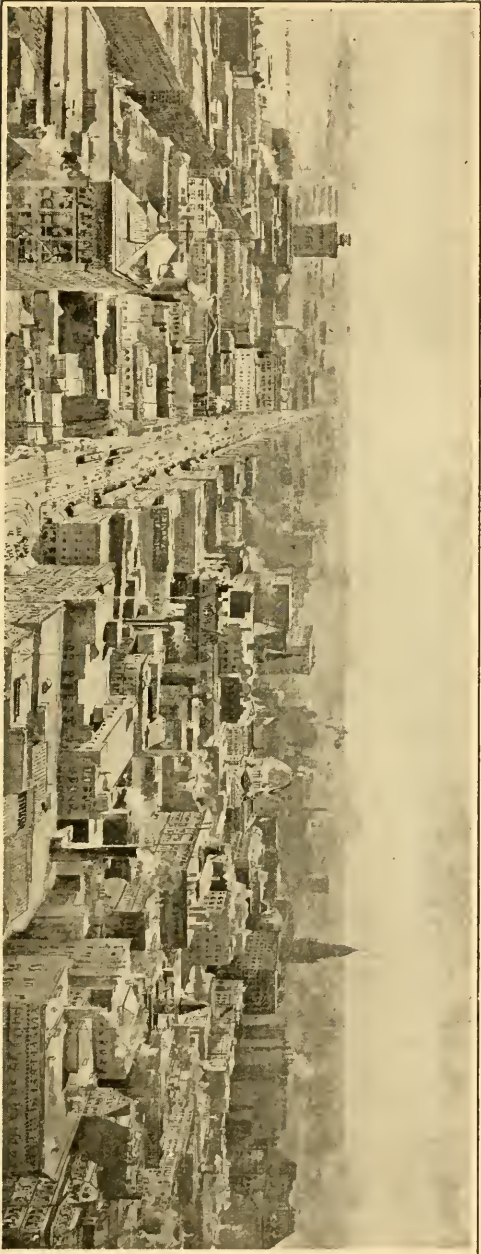




Chicago as it appeared in 1833.

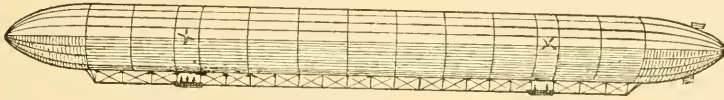


The Great Chicago Fire, 1871. (Loss \$150,000,000)



PANORAMA OF CHICAGO AS IT IS TO-DAY

before. More gigantic engineering feats, of spanning ravines, tunneling mountains, bridging bays and rivers, and canaling continents, than ever before attempted, are now being subjected to the plans of master mechanics, while more lines and miles of telegraph and telephone wires, and miles of railroad track and steamboat routes, are projected or in process of construction, than ever before came within the boundaries of men's wildest dreams.



Zeppelin's Air Ship

We have said nothing as yet of the electric light, the phonograph, the microphone, the megaphone, long-distance telephones, telepathy, long-distance photographs, etc., which are flaunting their marvelous achievements before the dazzled eyes and bewildered brains of mankind.

OCEAN TELEPHONE.

And now comes a discovery which would seem to reach the very extreme of practicability and possibility,—the power of communicating by word of mouth, not only across continents, but even under the ocean to other lands. Think of sitting down and speaking into a tube in America, and having your *voice heard and understood* in England, France, Germany, or any of the great countries of Europe. But such a dream will soon be realized, according to the most recent announcement, through an American invention, by the professor of mathematics of Columbia College. It is an invention by which the Atlantic and all submarine cables can be made so sensitive and powerful that they can bear on their wires a telephone message, and report it three thousand and more miles away. By means of this, says the *Patent Record*, of February, 1901, “it will be an easy matter at no remote date to *talk around the world.*”¹

Again it says: “The question of ocean telephony has been solved from a scientific standpoint, and there only remains the commercial question, which is a trifling matter to the company controlling the

¹ The reader is requested to note these statements. We shall have occasion to refer to them again, when we come to see what prophecy says on this subject.



Admirals Dewey, Schley, and Sampson, of the American Navy, 1898

patent; and it is understood that it will only be a short time when cables of this kind will be constructed and laid; and then *any part* of the United States will be within *conversational distance of any part of Europe.*" And should the same rate of progress, compared with the past, continue a few years longer, the figures we now chronicle will be relegated to the musty records of outlived years. Count Zeppelin's air ship, which, to a certain degree and for particular purposes, seems to be, from the latest accounts, a marked success, opens another broad field in which American genius will exploit itself in the immediate future. See also Epilogue to this work.

In 1876 there was published a history of the United States, called "The Centennial History." We give an extensive quotation from the work, because it will be of interest to the reader, as it was issued only a short quarter of a century ago, and its statements bring to



Admirals Montojo and Cervera, of the Spanish Navy, 1898

view so clearly the *small beginnings* of what are now the great features of this country. It says:—

“Here, on the verge of the centennial anniversary of the birth of our Republic, let us take a brief review of the material and intellectual progress of our country during the first hundred years of its political independence.

“The extent of the conceded domain of the United States, in 1776, was not more than *half a million* square miles, now [when the word *now* appears in this relation it means the year 1901, or statistics as near thereto as can be obtained] it is more than 3,300,000 square miles [according to latest statistics, with the territory acquired from the Spanish war, 3,758,884 square miles]. Its population then was about two million and a half [2,803,000]; [now 76,343,461, and including the inhabitants of Porto Rico and the Philippines, the accessions from the Spanish war, 87,000,000]. [The Spanish-American war commenced with the declaration of war by Congress, April 21, 1898. The first shot was fired on the following day, Friday, April 22. The war ended on the suspension of hostilities, Aug. 12, 1898, and the peace protocol between the United States and Spain was signed by the Commissioners, five Spanish, five Americans, at Paris, Dec. 10, 1898.]



General Miles, American *General Blanco, Spanish*
General Garcia, Cuban *General Shafter, American*
Leaders in the Spanish-American War

PRODUCTS OF THE SOIL.

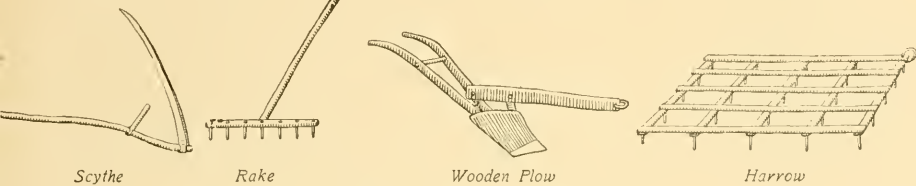
“The products of the soil are the foundations of the material wealth of a nation. It has been eminently so with us, notwithstanding the science of agriculture and construction of good implements of labor were greatly neglected until the early part of the 19th century.

“A hundred years ago the agricultural interests of our country were mostly in the hands of uneducated men. Science was not applied to husbandry. A spirit of improvement was scarcely known. The son copied the ways of his father. He worked with no other implements and pursued no other methods of cultivation; and he who attempted a change was regarded as a visionary or an innovator. Very little associated effort for improvement in the business of farming was then seen. The first association for such a purpose was formed in the South, and was known as the ‘South Carolina Agricultural Society,’

organized in 1784. A similar society was formed in Pennsylvania the following year. Now there are State, county, and even town agricultural societies in almost every part of the Union.



“Agricultural implements were rude and simple. They consisted chiefly of the plow, harrow, spade, hoe, hand-rake, scythe, sickle, and wooden fork. The plow had a clumsy, wrought-iron share with wooden mold-board,



which was sometimes plated with old tin or sheet-iron. The rest of the structure was equally clumsy; and the implement required in its use twice the amount of strength of man and beast that the present plow does. Improvements in the construction of plows during the past fifty years save to the country annually, in work and teams, at least \$20,000,000. The first patent for a cast-iron plow was issued in 1797. To the beginning of 1875, about four hundred patents had been granted.

“A hundred years ago the seed was sown by hand, and the entire crop was harvested by hard manual labor. The grass was cut with a scythe, and ‘cured’ and gathered with a fork and hand-rake. The grain was cut with a sickle, thrashed with a flail or the treading of horses, and was cleared of the chaff by a large clamshell-shaped fan of wicker-work, used in a gentle breeze. The drills, seed-sowers, cultivators, reapers, thrashing-machines, and fanning mills of our day were all unknown. They are the inventions of a time with-

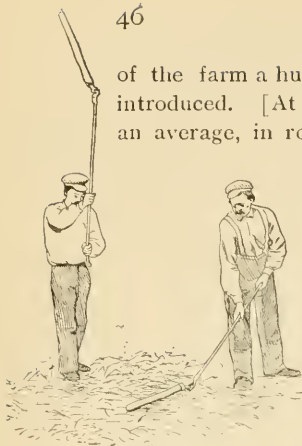


in the memory of living men.

“Abortive attempts were made toward the close of the 18th century, to introduce a thrashing-machine from England, but the flail held sway until two generations ago. Indian corn, tobacco, wheat, rye, oats, potatoes, and hay were the staple products



of the farm a hundred years ago. Timothy and orchard grass had just been introduced. [At the present time (1901) these products amount annually, on an average, in round numbers, to the following figures: Indian corn, 2,078,143,933 bushels; wheat, 547,303,846 bushels; rye, 33,961,741 bushels; oats, 796,177,713 bushels; potatoes, 228,783,232 bushels; and buckwheat (introduced within the century), 11,094,471 bushels. The hay crop averages about 56,655,756 tons; tobacco, 741,980,576 pounds; flaxseed, 17,217,000 pounds. To these agricultural products, there have been added, during the century, barley, cotton, and sugar. The barley crop averages about 73,381,563 bushels; cotton, about 9,439,559 bales (which, with 487 lbs. to the bale, the standard weight for 1900, give us 4,596,005,233 pounds); and of sugar, 557,657,417 pounds.]



Thrashing with flails

COTTON CULTURE.

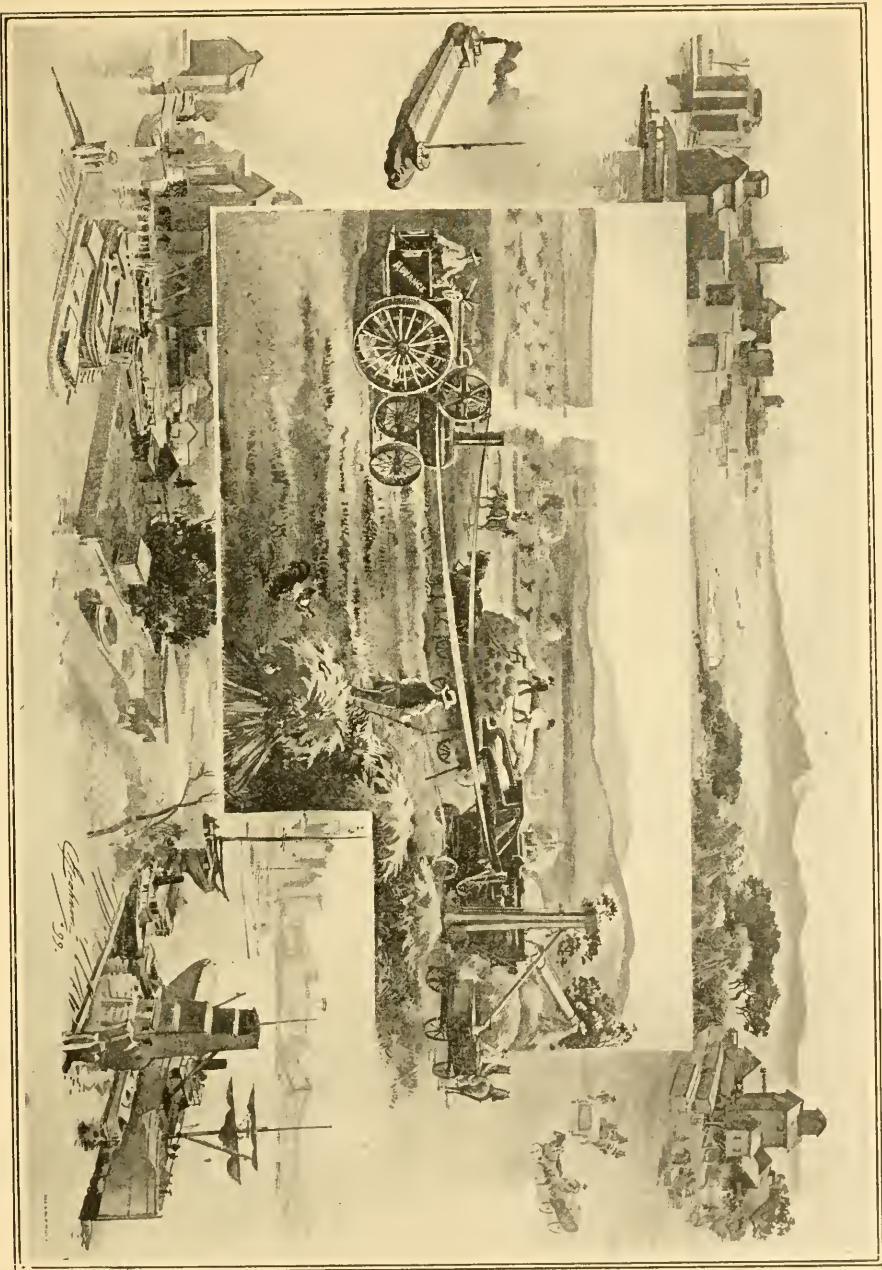
“The expansion of the cotton culture has been marvelous. In 1784 eight bales of cotton sent to England from Charleston, S. C., were seized by the custom-house authorities in Liverpool, on the ground that so large a quantity could



SPRECKELS' SUGAR REFINERY, PHILADELPHIA

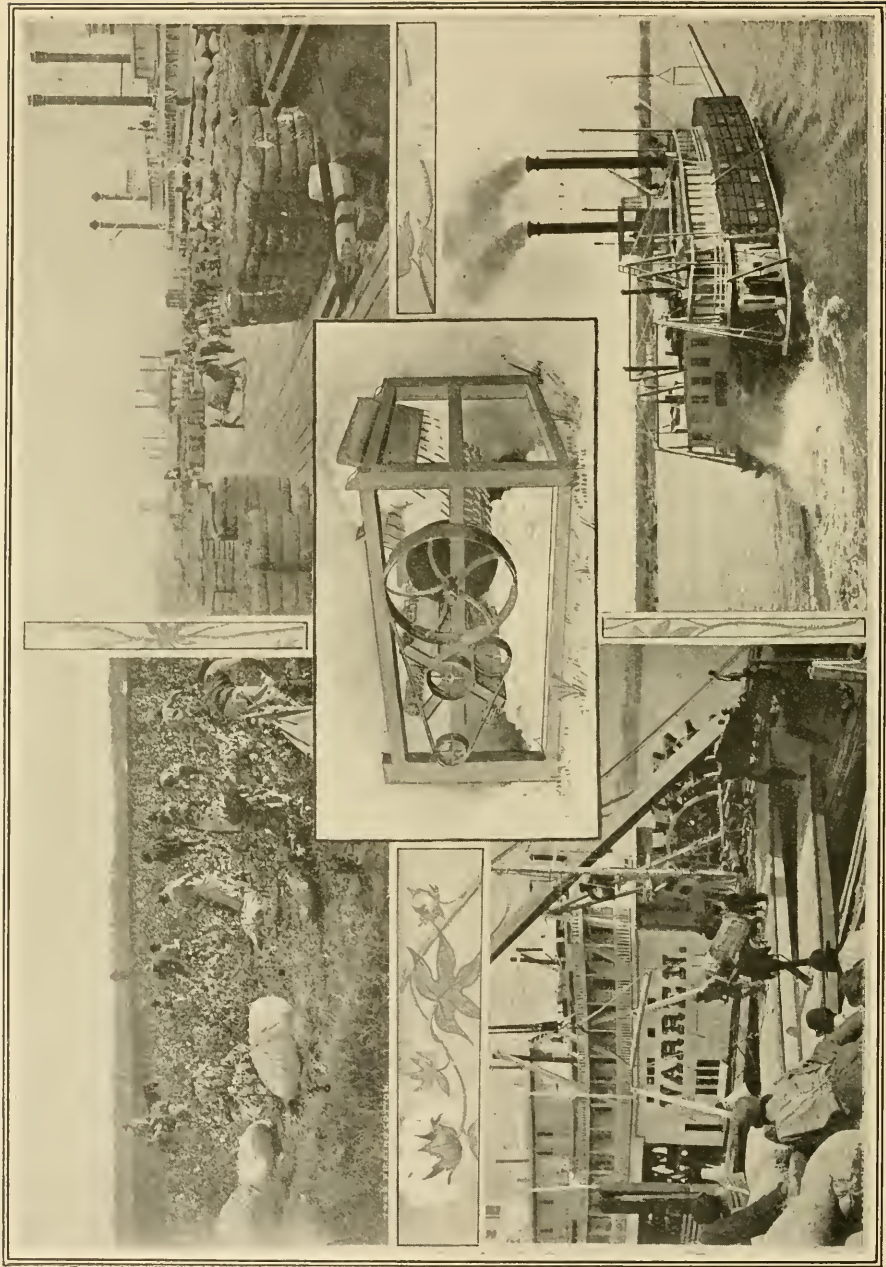
Sugar Refinery, Philadelphia

not have come from the United States. The progress of its culture was slow [until the invention of the cotton-gin in 1793, by Eli Whitney, a machine which by means of saw-seeth disks was adapted to separate rapidly the fiber from the seed. It did the work of many persons]. The cultivation of cotton rapidly increased. From 1792 to 1800 the amount of cotton raised had increased from 138,000 pounds to 18,000,000 pounds, all of which was wanted in England,



AMERICAN GRAIN FROM THE THRASHER TO THE SEA

Chapman 99

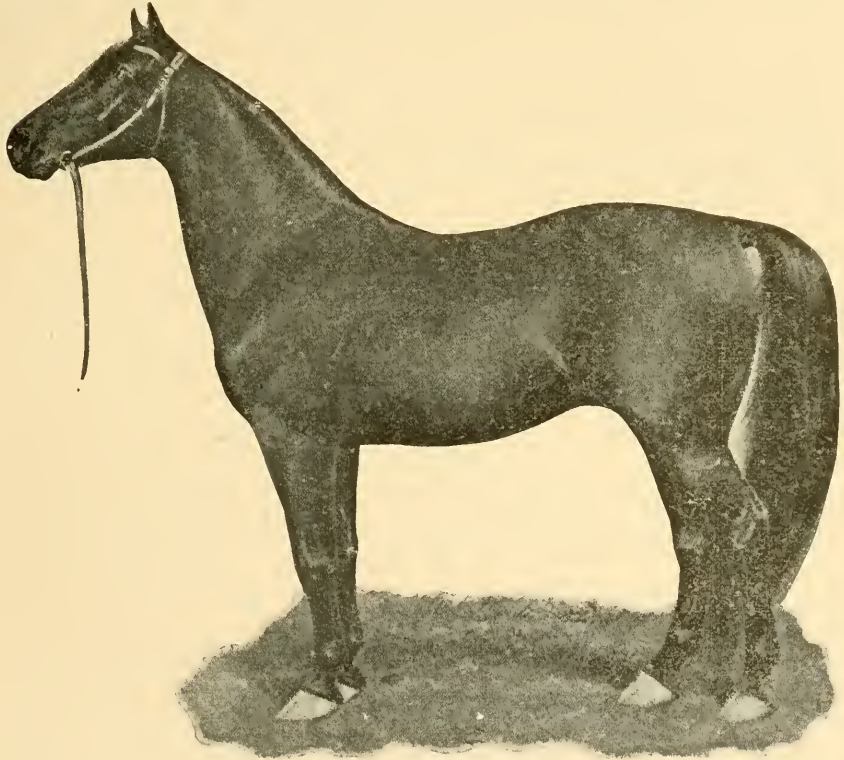


COTTON FROM SOIL TO MILL

where improved machinery was manufacturing it into cloth. . . . The value of the cotton crop in 1792 was \$30,000. Now the reader can judge of its value, when he thinks of the production of over four billions of pounds annually.

FRUIT CULTURE.

“Fruit culture, a hundred years ago, was very little thought of. Inferior varieties of apples, pears, peaches, plums, and cherries were cultivated for



American Carriage Horse

From Cosmopolitan

family use. It was not till the beginning of the 19th century that any large orchards were planted. The cultivation of grapes and berries was almost wholly unknown seventy-five years ago. The first horticultural society was formed in 1829. Before that time fruit was not an item of commercial statistics in our country. But as late as 1876 the average annual value of fruit was estimated at \$40,000,000, the grape crop alone exceeding in value \$10,000,000.

LIVE STOCK.

“Improvements in live stock have all been made within the last century. The native breeds were descended from stock sent over to the colonies, and were



Chicago Stock Yards

generally inferior. In 1772, Washington wrote in his diary, ' With one hundred milch cows on my farm, I have to buy butter for my family. . . . Now there are about 44,000,000 horned cattle in the United States, equal in average quality to those of any country in the world. The product of the dairy cows exceeds \$500,000,000.

FARM ANIMALS.

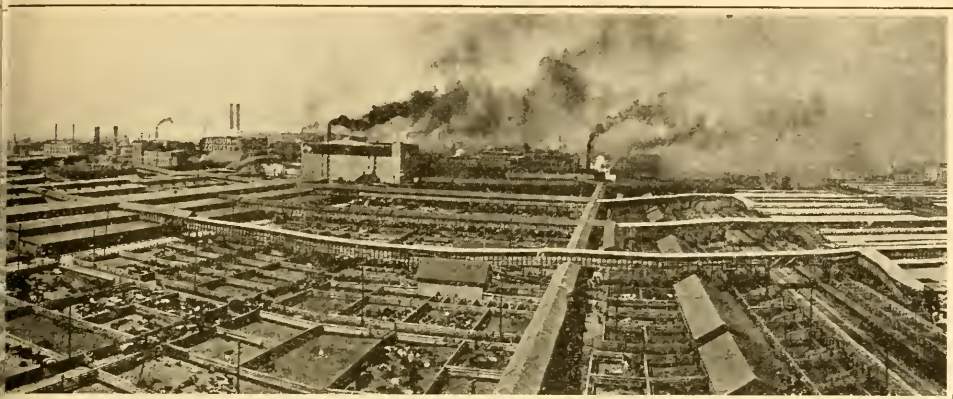
" A hundred years ago, mules and asses were chiefly used for farming purposes and ordinary transportation. Carriage horses were imported from Europe. Now our horses of every kind are equal to those of any other country. Statistics show that there are about 13,537,534 horses in the United States, or one to about every six persons; the aggregate value of horses is \$603,969,442.

SHEEP HUSBANDRY.

" Sheep husbandry has greatly improved. The inferior breeds of the last century, raised only in sufficient quantity to supply the table, and the domestic looms in the manufacture of yarns and coarse cloth, have been superseded by some of the finer varieties. Merino sheep were introduced early in the 19th century. The embargo before the war of 1812, and the establishment of manufactures here afterward, stimulated sheep and wool raising; and these have been important items in our national wealth. There are now about 41,883,065 sheep in the United States. The total value of farm animals is \$2,212,756,578.

SWINE.

" Improvements in the breed of swine have been very great during the last fifty years. They have become a large item in our commercial national statistics. At this time there are about 28,172,000 head of swine in this country. Enormous quantities of pork, packed and in the form of bacon, are exported annually.



Chicago Stock Yards

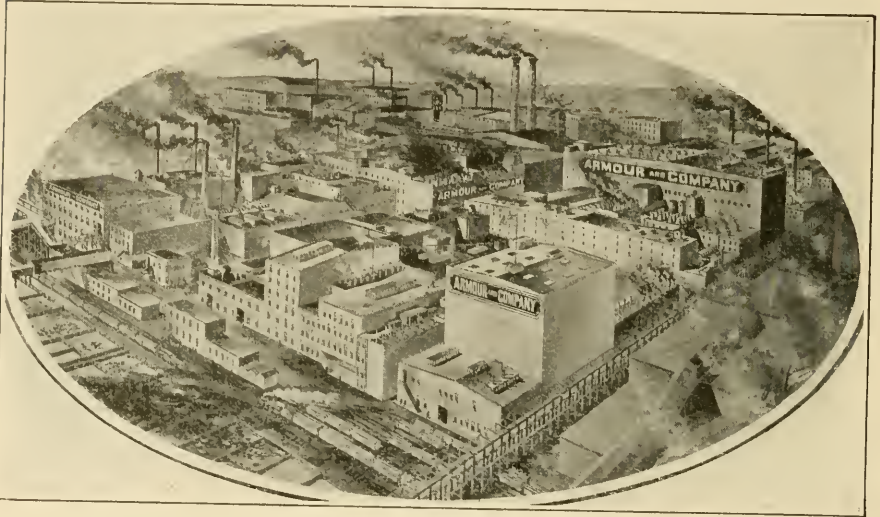
“These brief statistics of the principal products of agriculture, show its development in this country and its importance. Daniel Webster said, ‘Agriculture feeds us; to a great extent it clothes us; without it we should not have manufactures; we should not have commerce. They all stand together like pillars in the cluster, the largest in the center, and that largest — AGRICULTURE.’

MANUFACTURES.

“The great manufacturing interests of our country are the product of the century just closed. The policy of the British government was to suppress manufacturing in the English-American colonies, and cloth making was confined to the household. When nonimportation agreements cut off supplies from Great Britain, the Irish flax-wheel and the Dutch wool-wheel were made active in families. All other kinds of manufacturing were of small account in this country until the concluding decade of the 18th century. In Great Britain the inventions of Hargreaves, Arkwright, and Crompton had stimulated the cotton and woollen manufactures, and the effects finally reached the United States. Massachusetts offered a grant of money to promote the establishment of a cotton-mill, and one was built at Beverly in 1787, the first erected in the United States. It had not the improved English machinery. In 1789, Samuel Slater came from England with a full knowledge of that machinery, and in connection with Messrs. Almy and Brown, of Providence, R. I., established a cotton factory there in 1790, with the improved implements. Then was really begun the manufacture of cotton in the United States. Twenty years later, the number of cotton-mills in our country was one hundred and sixty-eight with 90,000 spindles. The business has greatly expanded. In Massachusetts, the foremost State in the manufacture of cotton, there are now over two hundred mills, employing, in prosperous times, 50,000 persons, and with a capital of more than \$30,000,000. The city of Lowell

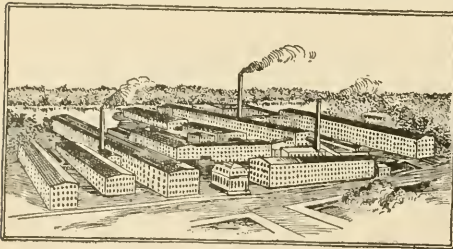
was founded by the erection of a cotton-mill there in 1822; and there, soon afterward, the printing of calico was first begun in the United States.

“With wool, as with cotton, the manufacture into cloth was confined to households, for home use, until near the close of the 18th century. The wool was carded between two cards held in the hands of the operator, and all the



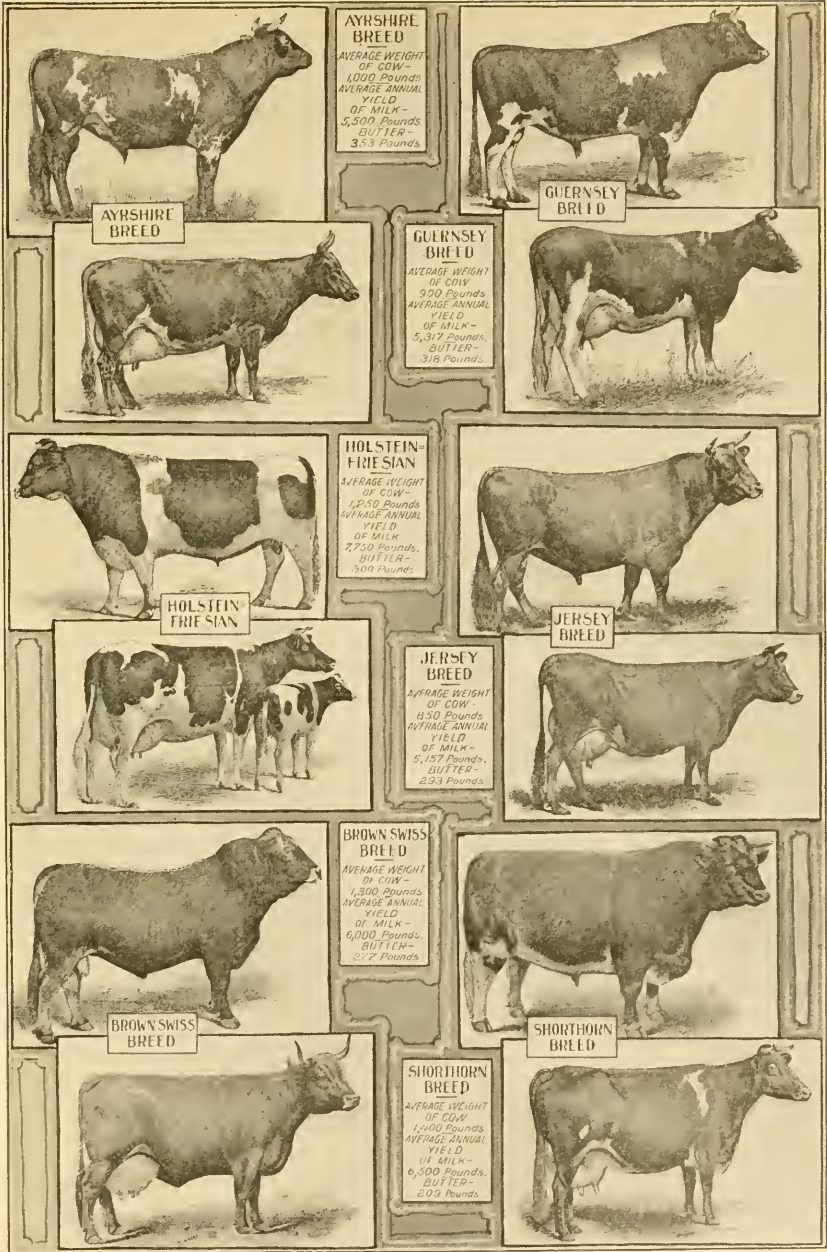
American Meat Packing Industry, Chicago

processes were slow and crude. In 1797, Asa Whittemore, of Massachusetts, invented a carding-machine, and this led to the establishment of woolen manufactories outside of families. In his famous report on manufactures, in 1791, Alexander Hamilton said that of woolen goods, hats only had reached maturity. The business had been carried on with success in colonial times. The wool was felted by hand, and furs were added by the same slow process. This manual labor continued until a little more than thirty-six years ago, when it was supplanted by machinery. Immense numbers of hats of every kind are now made in our country.



Wool Mill, Providence, R. I.

“At the time of Hamilton’s report, there was only one woolen-mill in the United States. This was at Hartford, Conn. In it were made cloths and cassimeres. Now, woolen factories may be found in almost every State in the Union, turning out annually the finest cloths, cassimeres, flannels, carpets, and every variety of goods made of wool. In this business, as in cotton, Massachusetts



BREEDS OF AMERICAN DAIRY CATTLE

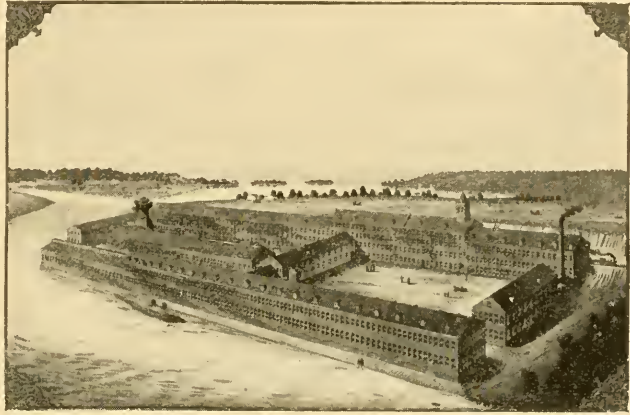


This group of cattle well represents the improvements that have been made in stock raising in the United States since the early years. It was seen long ago that a very important work might be accomplished in the improvement of the quality of the cattle and various animals raised. This work was taken hold of intelligently and patiently, and the result is now seen before us. A glance at the pictures will show what has been accomplished more plainly than words could do. Instead of the poor, undeveloped specimens of former years, we have now the different breeds brought up to a high standard of perfection, developed into well-proportioned figures with vigorous and healthy constitutions and famous fattening qualities, till American animals surpass those bred and raised in any other country.

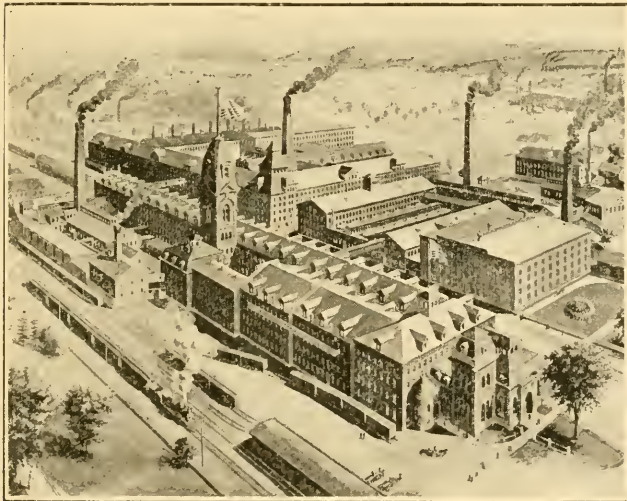
has taken the lead. The value of manufactured woolens in the United States, at the close of the Civil War, was estimated at about \$60,000,000. The supply of wool in the United States has never been equal to the increasing demand.

THE IRON INDUSTRY.

“The smelting of iron ore and the manufacture of iron has become an immense business in our country. The development of ore deposits and of coal used in smelting are among the marvels of our history. English navigation laws discouraged iron manufacture in the colonies.



Cutlery Works, Massachusetts



Silver Plating Works, Connecticut

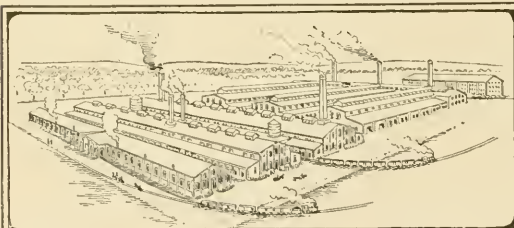
Only blast-furnaces for making pig-iron were allowed. This product was nearly all sent to England, in exchange for manufactured articles; and the whole amount of such exportation, at the beginning of the old war for independence, was less than 8,000 tons annually. The colonists were wholly dependent upon Great Britain for articles manufactured of iron and steel, excepting rude implements made by blacksmiths for domestic use. During the war, the Continental Congress was compelled to establish manufactures of iron and steel. These were chiefly in northern New Jersey, the Hudson



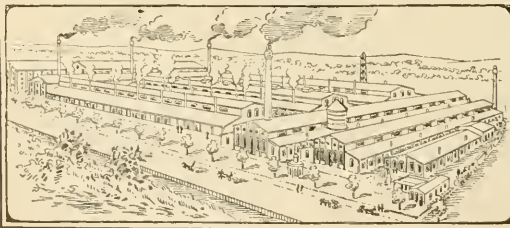
Watch Factory, Massachusetts

Highlands, and western Connecticut, where excellent ore was found, and forests in abundance for making charcoal. Great Britain produced in 1899, 9,393,018 tons of iron; the production in the United States in the same time was 13,620,703 tons.

“The first use of anthracite coal for smelting iron was in the Continental Armory at Carlisle in Pennsylvania in 1775. But charcoal was universally used



EXTENSIVE AMERICAN PLATE GLASS WORKS



Glass Works

until 1840, for smelting ores. Now iron is manufactured in our country in every form from a nail to a locomotive. A vast number of machines have been invented for carrying on these manufactures; and the products in cutlery, fire-arms, railway materials, and machinery of every kind employ vast numbers of men and a great amount of capital. Our locomotive builders are regarded as the best in the world; and no nation on the globe can compete with us in the construction of steam-

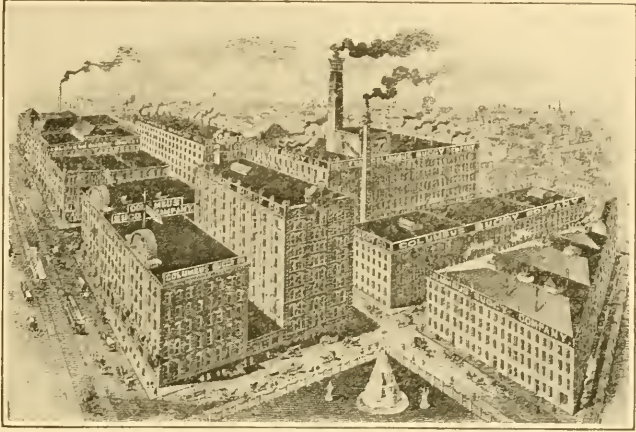
boats of every kind, from the iron-clad war steamer to the harbor tug.

MANUFACTURE OF COPPER, SILVER, AND GOLD PRODUCTS.

“There has been great progress in these lines. At the close of the Revolution, no manufactures of the kind existed in our country. Now the manufacture of copper-ware yearly, of every kind of jewelry and watches, has become a large item in our commercial tables.”

COPPER MINING.

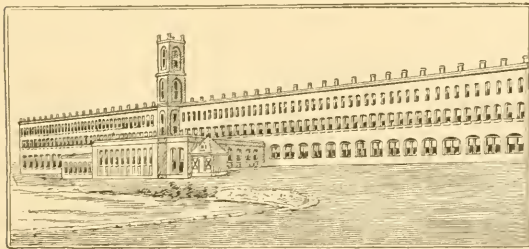
On the subject of copper mining the following statement by Waldon Fawcett, in the *Scientific*



Carriage Factory, Ohio

American of June 8, 1901, will be of interest, not only as a matter of information, but as showing how the United States is leading the world in this important industry also. He says:—

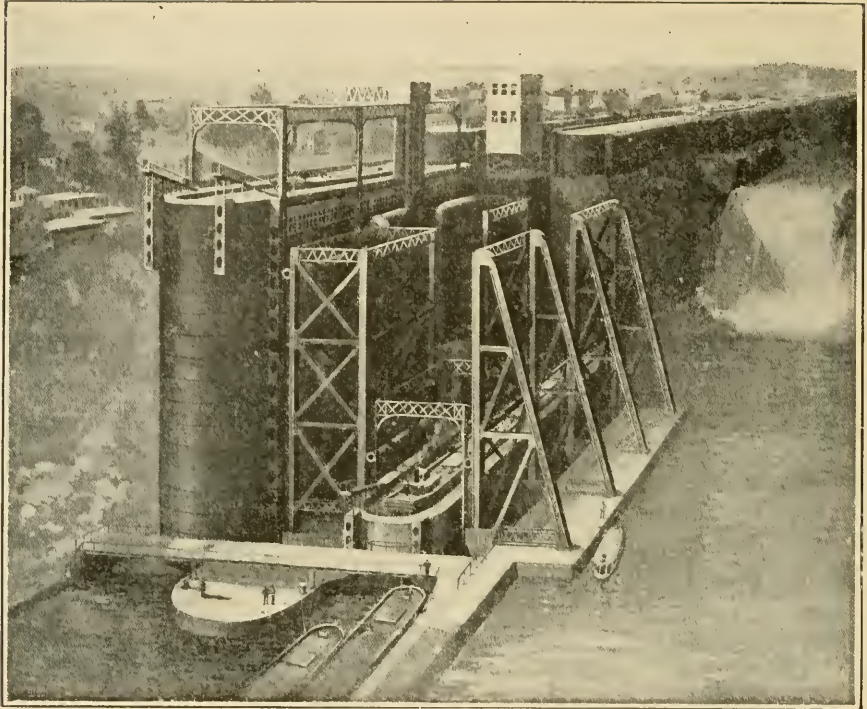
“No phase of the development of the natural resources of the United States has been characterized by more rapid, or more really remarkable progress, than the growth of the copper industry. For one thing, this commodity holds the unparalleled record of having shown, even in the face of financial panics and



Automobile Factory

business depression, an increase of production during practically every year since the inauguration of operations, until now the annual output of the metal is worth approximately \$100,000,000, or considerably more than all the gold produced in this country during an equal inter-

interval. Perhaps even more impressive is the fact that the United States has within little more than half a century risen to the position of mining more copper than all the rest of the world combined, and in so doing has virtually control over the markets of the globe. Copper is produced in



*From Scientific American, by permission
Proposed Locks of the Erie Canal, Lockport, N. Y.*

the United States, principally in Arizona, California, Colorado, Michigan, Montana, and Utah, although various other divisions of the Union, particularly the Eastern and Southern States, make contributions to the aggregate output. During the past two decades, however, the center of production has moved westward. In 1845, the year which marks the commencement of modern copper mining on this side of the Atlantic, the total production of the United States was estimated at one hundred tons, of which Michigan yielded a dozen tons. From that time forward, the ascendancy of the Lake Superior copper district over other sections became more and more pronounced. In 1856, Michigan miners took from the ground over nine tenths of all the copper secured in the country; and as late as 1880, the Michigan output constituted more than four fifths of the total production.

“Then came the development of nature’s great storehouse of copper in Montana, and although the record of growth was fully as meteoric as had been the career of the Lake Superior territory, it was not till 1892 that Montana finally displaced Michigan as the greatest copper-producing State. The same relative positions have been maintained ever since. On a rough estimate, Mon-

tana furnishes about 40 per cent, and the Lake Superior mines about 25 per cent, of the American production of copper. Arizona, wherein is located the most recently discovered of the three great copper fields, ranks next to Michigan, her copper-mining operations footing up about one fifth of the grand total. It is interesting, if not significant, to note that Arizona showed the greatest gain in production recorded during the closing year of the century, whereas Montana showed but a slight increase, and the Lake Superior district barely held its own.

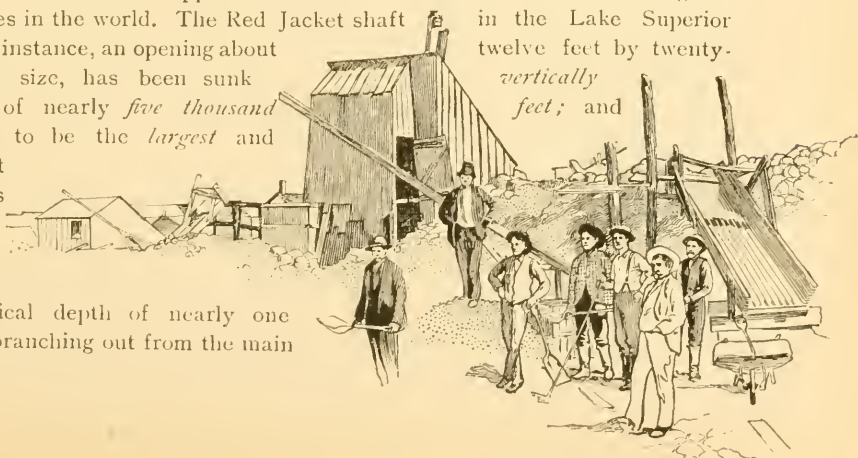
“The expansion of the scope of the copper-mining industry has been attended by an improvement of methods and facilities fully as great as has been afforded in any other branch of mining operations, if not greater. To appreciate the extent of the betterment, it is only necessary to compare the economical and efficient mining systems and reduction plants in use to-day with the primitive methods of half a century ago, when much of the copper was taken from the rock by means of drills and gads. The recent introduction of black powder for blasting purposes was a long step ahead, and opened the way for other innovations.

“Under the present plan new shafts are sunk with incredible rapidity. Diamond drills are extensively employed in making explorations, and power drills are in almost universal use in mining operations proper. Instead of being dependent upon oxen, and hoisting buckets by means of a windlass, as in the old days, the modern copper mine is equipped with hoisting engines of from five thousand to eight thousand horsepower, which hoist ten-ton cars of rock from a depth of nearly a mile, at a speed of *fifty-five miles an hour*.

“Originally the copper-mine operators introduced gravity stamp mills; but these proved totally inadequate, and latterly steam mills have been provided of such power in some instances that an average of 350 tons of ore can be crushed daily at a single mill. The equipment of a large modern copper mine also includes powerful air compressors, capable of supplying fifty air drills, and fans thirty feet in diameter, with a capacity of one hundred thousand cubic feet of air a minute for underground ventilation.

“Some of the older copper mines in the United States rank among the deepest holes in the world. The Red Jacket shaft in the Lake Superior district, for instance, an opening about five feet in size, has been sunk to a depth of nearly *five thousand* and is claimed to be the *largest and deepest* shaft of its class *in the world*.

This shaft has a vertical depth of nearly one mile; and branching out from the main



Coal Miners

shaft are innumerable 'cross-cut' channels, through which the copper ore is carried to the main artery of communication, and hoisted to the surface in ten-

ton cages, each of which makes half a dozen round trips in an hour, enabling the hoisting of more than five thousand tons of ore from this one mine every working day in the year."

Of the profits of copper mining, Mr. Fawcett says:—

"If the copper taken from the ground in America during an average year is estimated to be worth \$100,000,000, it is safe to credit \$50,000,000 as net profits." "Europe," he says, "consumes an enormous quantity of copper, and for a heavy proportion of it she must depend upon the United States." "In the



*Drawn from Scribner's by Permission
Newspaper Distribution at Union Square, New York City*

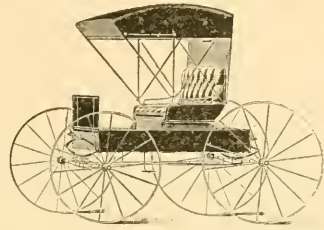
United Verde mine, at Jerome, Ariz., the shaft has as yet pierced the ore only about 600 feet, but the drill shows rich ore 1,400 feet farther. The Calumet and Hecla Co., Michigan, have the largest mining camp in the world. Some of the most highly skilled workmen receive nearly \$10 a day."

Quoting again from "The Centennial History of the United States:"—

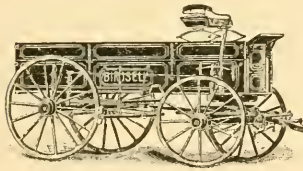
THE MANUFACTURE OF PAPER.

"The manufacture of paper is a very large item in the business of our country. At the close of the Revolution there were only three mills in the United States. At the beginning of the war a demand sprang up, and Wilcox, in his mill near Philadelphia, made the first writing-paper produced in this

country. He manufactured the thick, coarse paper on which the continental money was printed. So early as 1794, the business had so increased that there were, in Pennsylvania alone, forty-eight paper-mills. There has been a steady increase in the business ever since. Within the last twenty-five years [previous to 1876], the increase has been enormous, and yet not sufficient to meet the demand. Improvements in printing-presses have cheapened the production of books and newspapers, and the circulation of these has greatly increased. It is estimated that the amount of paper now manufactured annually in the United States for these, for paper-hangings, and for wrapping-paper, is full 800,000,000 pounds. The supply of raw material here has not been equal to the demand, and rags to the value of about \$2,000,000 in a year have been imported.



“The manufacture of ships, carriages, wagons, [automobiles], clocks and watches, pins, leather, glass, Indian rubber, silk, wool, sewing-machines, and a variety of other things wholly unknown or feebly carried on a hundred years ago, now flourish, and form very important items in our domestic commerce. The



sewing-machine is an American invention, and the first really practical one was first offered to the public by Elias Howe, Jr., about 1846. A patent had been obtained for one five years before. Great improvements have been made, and now a very extensive business in the manufacture and sale of sewing-machines is carried on by different

companies, employing a large amount of capital and costly machinery and a great number of persons.

MINING INDUSTRY.

“The mining interests of the United States have become an eminent part of the national wealth. The extraction of lead, iron, copper, the precious metals, and coal from the bosom of the earth is a business that has almost wholly grown up within the last hundred years. In 1754 a lead mine was worked in Southwestern Virginia; and in 1778, Dubuque, a French miner, worked lead ore deposits on the western bank of the upper Mississippi. The Jesuit missionaries discovered copper in the Lake Superior region more than two hundred years ago. That metal is produced in smaller quantities in other States.



GOLD PRODUCTION.

“A lust for gold, and the knowledge of its existence in America, was the chief incentive to emigration to these shores. But within the domain of our Republic, very little of it was found until that domain was extended far toward

the Pacific Ocean. It was unsuspected until long after the Revolution. Finally, gold was discovered among the mountains of Virginia, North and South Carolina, and in Georgia. North Carolina was the first State in the Union to send gold to the mint in Philadelphia. Its first small contribution was in 1804. From that time until 1823 the average amount produced from North Carolina mines did not exceed \$2,500 annually. Virginia's first contribution was in 1829, when that of North Carolina, for that year, was \$128,000. Georgia sent its first contribution



Gold Prospecting

in 1830. It amounted to \$212,000. The product so increased that branch mints were established in North Carolina and Georgia in 1837 and 1838, and another in New Orleans.

“In 1848, gold was discovered on the American fork of the Sacramento River in California, and soon afterward elsewhere in that region. A gold fever seized the people of the United States, and thousands rushed to

California in search of the precious metal. Within a year from the discovery, nearly 50,000 people were there. Less than five years afterward, California, in one year, sent to the United States mint full \$40,000,000 in gold. Its entire gold product to this time is estimated at more than \$800,000,000. Over all the far Western States and Territories the precious metals, gold and silver, seem to be scattered in profusion, and the amount of mineral wealth yet to be discovered there seems to be incalculable. Our coal fields seem to be inexhaustible; and out of the bosom of the earth, in portions of our country, flow millions of barrels annually of petroleum, or rock-oil, affording the cheapest illuminating material in the world. [This is another source of wealth to the country, equal to the output of gold.]

“Mineral coal was first discovered and used in Pennsylvania at the period of the Revolution. A boat load was sent down the Susquehanna from Wilkesbarre for the use of the Continental works at Carlisle. But it was not much used before the war of 1812; and the regular business of mining this fuel did not become a part of the commerce of the country before the year 1820, when 365 tons were sent to Philadelphia. At the present time the amount of coal sent to market from the American mines, of all kinds, is equal to full 15,000,000 tons annually.



AMERICAN

Civilization is coming in from the right. In the center is the Goddess of Progress carrying, looped over her shoulders, the peaks of Western mountains, a disappearing herd of buffaloes, Indian tents, and overland emigrant wagons. In the left foreground is the overland mail coach of a few years ago, a corner of the log cabin of the first settlers, three trains of covered wagons, and the sky scrapers of an Eastern city, the whole showing how civilized movements are crowding out and driving off the



PROGRESS.

...y, a coil of telegraph wire, which she is stretching from the commercial center in the East. To the left appear
...ground Indians and a bear are scurrying off the scene, followed up by hunters, miners, and agriculturists.
...s indicating the three American railroads which cross the continent, the trolley car, the automobile, the air ship,
...primitive uncultivated conditions of the country.

COMMERCE.

“The commerce of the United States has had a wonderful growth. Its most active development was seen in New England. British legislation imposed heavy burdens upon it in colonial times, and, like manufactures, it was greatly depressed. The new Englanders built many vessels for their own use, but more for others; and just before the breaking out of the Revolution, there was quite a brisk trade carried on between the English-American colonies and the West Indies, as well as with the mother country. The colonists exported tobacco, lumber, shingles, staves, masts, turpentine, hemp, flax, pot and pearl ashes, salted fish in great quantities, some corn, live stock, pig-iron, and skins and furs procured by traffic with the Indians. Whale- and cod-fishing was an important branch of commerce. In the former, there were 160 vessels employed at the beginning of 1775, and sperm candles and whale oil were exported to Great Britain. In exchange for New England products, a large amount of molasses was brought from the West Indies, and made into rum to sell to the Indians and fishermen, and to exchange for slaves on the coast of Africa.

“At the close of the war, the British government refused to enter into commercial relations with the United States government, believing that the weak league of States would soon be dissolved; but when a vigorous national government was formed in 1789, Great Britain, for the first, sent a resident minister to our government and entered into a commercial arrangement with us. Meanwhile a brisk trade had sprung up between the colonies and Great Britain, as well as with other countries. From 1784 to 1790 the exports from the United States to Great Britain amounted to \$33,000,000, and the imports from Great Britain to \$87,000,000. At the same time several new and important branches of industry had appeared, and flourished with great rapidity.

“From that time the expansion of American commerce was marvelous, in spite of the checks it received from British jealousy, wars, piracies in the Mediterranean Sea and elsewhere, and the effects of embargoes. The tonnage of American ships, which in 1789 was 201,562, was in 1870 more than 7,000,000. [At the present time England is purchasing from the United States eight times as much as she sells to this country.]

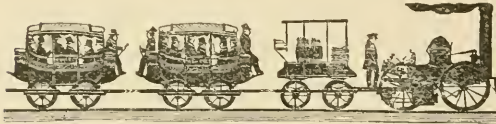
There is no surer index to the growing financial strength of a nation than the sum of its exports and imports. Exports from the United States in 1899 amounted to \$1,370,363,571; imports for the same year, \$849,941,840; excess of exports over imports, \$520,421,731. Exports from this country to Europe for 1900 crossed for the first time the billion-dollar line. To other parts of the world, the exports for 1900 were 27 per cent in excess over exports for 1899.

“The domestic commerce of the United States is immense. A vast sea-coast line, great lakes, large rivers, and many canals afford scope for interstate

commerce and commerce with adjoining countries not equaled by those of any other nation. The canal and railway systems in the United States are the product chiefly of the century just closed. So also is navigation by steam on which river commerce chiefly relies for transportation. This was begun in the year 1807. The first canals made in this country were two short ones, for a water passage around the South Hadley and Montague Falls, in Massachusetts. These were constructed in 1792. At about the same time the Inland Lock Navigation Companies in the State of New York began their work. The Middlesex Canal, connecting Lowell with Boston Harbor, was completed in 1808, and the great Erie Canal, 363 miles in length, was finished in 1825, at a cost of almost \$8,000,000 [this to be enlarged by plans already in progress]. The aggregate length of canals built in the United States is 3,200 miles.

RAILWAYS.

“The first railway built in the United States was one three miles in length. It was completed in 1827; horse power was used. The first use of a locomotive



Early Style

*Evolution in
Railroading*



Modern Vestibule Railroad Train

in this country was in 1829, when one was put upon a railway that connected the coal mines of the Delaware and Hudson Canal Company with Honesdale.¹ Now, railways form a thick network all over the United States east of the Mississippi, and are rapidly spreading over the States and Territories beyond, to the Pacific.

THE TELEGRAPH.



Telegraph Operating

“To these facilities for commercial operations must be added the electro-magnetic telegraph, an American invention, as a method of transmitting intelligence, and giving warning signals to the shipping and agricultural interests concerning the actual and probable state of the weather each day. The first line, forty miles in length, was constructed between Baltimore and Washington in 1844. Now the lines are extended to every part of our Union, and all over the civilized world, traversing oceans and rivers, and bringing Persia and New York within one hour’s space of intercommunication.

¹This was for freight only. The first passenger railway was opened in 1830, as stated on pages 37, 38.



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WALL STREET DURING ACTIVITY IN STOCKS

1. Quick Lunch 2. Watching the Market 3. Night Work in the Brokers' Offices

BANKING.

“Banking institutions and insurance companies are intimately connected with commerce. The first bank in the United States was established in 1781, as a financial aid to the government. It was called the Bank of North America. The Bank of New York and the Bank of Massachusetts were established soon afterward. On the recommendation of Hamilton, in 1791, a national bank was established at Philadelphia, with a capital of \$10,000,000, of which sum the government subscribed \$2,000,000. Various banking systems, under State charters, have since been tried. During the Civil War, a system of national banking was established, by which there is a uniform paper currency throughout the Union. The number of national banks at the close of 1863 was 66; the number at the close of 1874 was not far from 1,700, involving capital to the amount of almost \$500,000,000.

INSURANCE.

“Fire, marine, and life insurance companies have flourished greatly in the United States. The first incorporated company was established in 1792, in Philadelphia, and known as the ‘Fire Insurance Company of North America.’ Another was established in Providence, R. I., in 1799, and another in New York in 1806. The first life insurance company was chartered in Massachusetts, in 1825, and the New York Life Insurance and Trust Company was established in 1829. All others are of recent organization. As a rule the business of insurance of every kind is profitable to the insurer and the insured. The amount of capital engaged in it is enormous. The fire risks alone, at the close of 1874, amounted to about \$200,000,000. [Jan. 1, 1900, they were \$11,694,469,849.]

IMMIGRATION.

“Our growth in population has been steadily increased by immigration from Europe. It began very moderately after the Revolution. From 1784 to 1794 the average number of immigrants a year was 4,000. During the last ten years the number of persons who have immigrated to the United States from Europe is estimated at over 2,000,000, who brought with them in the aggregate \$200,000,000 in money. This capital and the productive labor of the immigrants have added much to the wealth of our country. This immigration and wealth is less than during the ten years preceding the Civil War, during which time there came to this country from Europe 2,814,554 persons, bringing with them an average of at least \$100, or an aggregate of over \$281,000,000. [The whole number of immigrants from 1789 to 1901 was 20,015,155.]

ARTS AND SCIENCES.

“The arts, sciences, and invention have made great progress in our country during the last hundred years. These, at the close of the Revolution, were of little account in estimating the advance of the race. The practitioners of the

Arts of Design at that period were chiefly Europeans. Of native artists, C. W. Peale and J. S. Copley stood at the head of painters. There were no sculptors, and no engravers of any eminence. Architects, in the proper sense, there were none. After the Revolution a few good painters appeared, and these have gradually increased in numbers and excellence, without much encouragement, except in portraiture, until within the last twenty-five years. We have now good sculptors, architects, engravers, and lithographers; and in all of these departments, as well as in photography [and photoengraving], very great progress has been made within the last thirty or forty years. Alexander Anderson was the first man who engraved on wood in the United States. He died in 1870 at the age of ninety-five years. In banknote engraving we have attained to greater excellence than any other people. It is considered the most perfect branch of the art in design and execution.

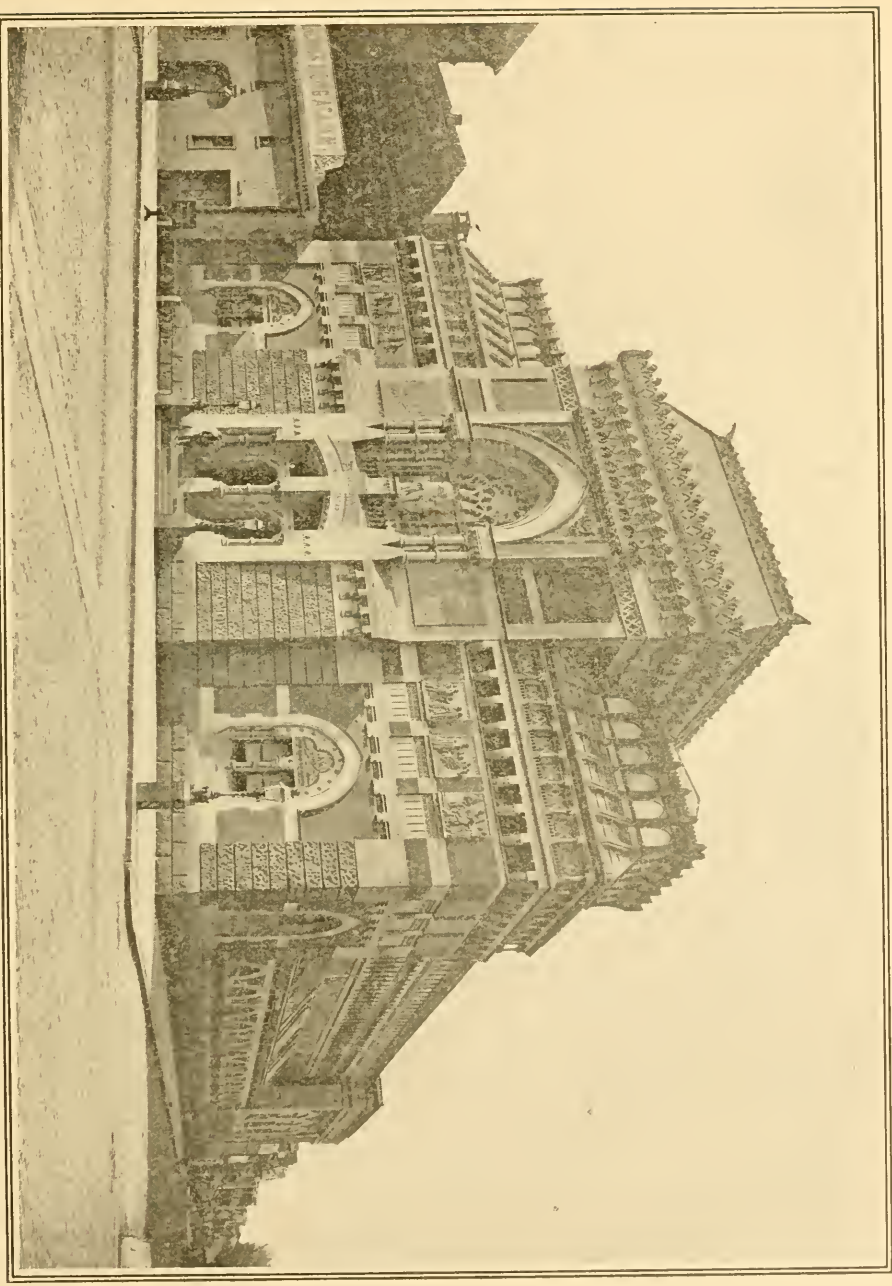
“Associations have been formed for improvements in the Arts of Design. The first was organized in Philadelphia in 1791 by C. W. Peale, in connection with Ceracchi, the Italian sculptor. It failed. In 1802, the American Academy of Fine Arts was organized in the city of New York, and in 1807 the Pennsylvania Academy of Fine Arts, yet in existence, was established in Philadelphia. In 1826 the American Academy of Fine Arts was superseded by the National Academy of Design, in the city of New York.

EDUCATION.

“In education and literature our progress has kept pace with other things. In the very beginning of settlements, the common school was made the special care of the state in New England. Not so much attention was given to this matter elsewhere in the colonies. The need of higher institutions of learning was early felt; and eighteen years after the landing of the Pilgrims from the ‘Mayflower,’ Harvard College was founded. When the war for independence began, there were nine colleges in the colonies, namely, Harvard at Cambridge, Mass.; Williams and Mary, at Williamsburg, Va.; Yale, at New Haven, Conn.; College of New Jersey, at Princeton; University of Pennsylvania, at Philadelphia; King’s (now Columbia), in the city of New York; Brown University, at Providence, R. I.; Dartmouth, at Hanover, N. H.; and Rutgers, at New Brunswick, N. J. [There were at the beginning of 1901, 421 colleges in the United States.]

“At the period of the Revolution, teaching in the common schools was very meager, and remained so for full thirty years. Only reading, spelling, and arithmetic were regularly taught. The Psalter, the New Testament, and the Bible constituted the reading-books. No history was read; no geography or grammar was taught; and until the putting forth of Webster’s spelling-book in 1783, pronunciation was left to the judgment of teachers. That book produced a revolution.

“As the nation advanced in wealth and intelligence, the necessity for correct popular education became more and more manifest, and associated efforts were



PENNSYLVANIA ACADEMY OF FINE ARTS

made for the improvement of the schools by providing for the training of teachers, under the respective phrases of Teachers' Associations, Educational Periodicals, Normal Schools, and Teachers' Institutes. The first of these societies in this country was the 'Middlesex County Association for the Improvement of Common Schools,' established at Middletown, Conn., in 1799. But little of importance was done in that direction until within the last forty-five years. Now, provision is made in all sections of the Union, not only for the support of common schools, but for training-schools for teachers. Since the Civil War, great efforts have been made to establish common school systems in the late



Columbia University Library, New York

slave-labor States, that should include among the beneficiaries the colored population. Much has been done in that regard.

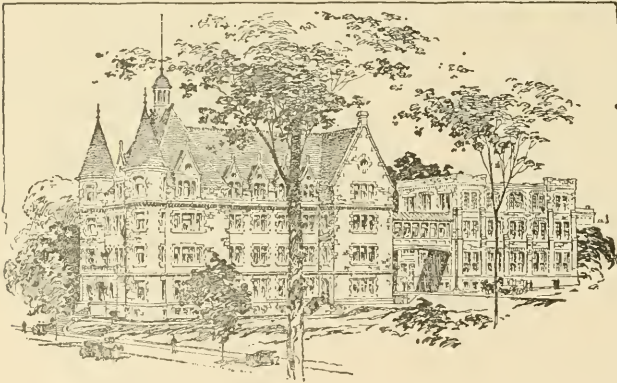
“Very great improvements have been made in the organization and discipline of the public schools in cities within the last thirty years. Free schools are rapidly spreading their beneficent influence over the whole Union, and in some States laws have been made that compel all children of a certain age to go to school. Institutions for the special culture of young women in all that pertains to college education have been established within a few years. The pioneer in this work is Vassar College, at Poughkeepsie, N. Y., which was first opened in the year 1865.

“Besides the ordinary means for education, others have been established for special purposes. There are law, scientific, medical, theological, military, commercial, and agricultural schools, and seminaries for the deaf, dumb, and blind. In many States school-district libraries have been established. There are continually enlarging means provided for the education of the whole people. Edinund Burke said, ‘Education is the cheap defense of nations.’”

Among the educational institutions that have been established to furnish educational advantages to the middle classes, to laboring men, and to those who have lost, or been deprived of, youthful privileges, and to enable them to recover educational privileges while pursuing their ordinary vocations, may be mentioned a model and progressive one in a neighboring State, which employs 266 professors, and has upon its roll the names of 130,000 students.

LITERATURE.

“Our literature is as varied as the tastes of the people. No subject escapes the attention of our native scholars and



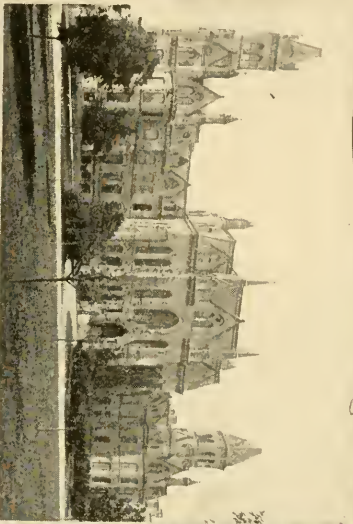
Correspondence School and Proposed Printery, Pennsylvania

generally in newspapers, as now. The editions of books were small, and as stereotyping was unknown, they became rare in a few years, because there was only a costly way of reproduction.

THE PUBLISHING WORK.

“In the year 1801, a new impetus was given to the book trade by the formation of the ‘American Company of Booksellers’—a kind of ‘union.’ Twenty years later, competition broke up the association. Before the war of 1812, the book trade in the United States was small. Only schoolbooks had very large sales. Webster’s spelling-book was an example of the increasing demand for such helps to education. During the twenty years he was engaged on his dictionary, the income from his spelling-book supported him and his family. It

authors. At the period of the Revolution, books were few in variety and number. The larger portion of them were devoted to theological subjects. Booksellers were few, and were found only in the larger cities. Various subjects were discussed in pamphlets, not generally



UNIVERSITY OF PENNSYLVANIA



NASSAU HALL, PRINCETON, N. J.



WELLESLEY COLLEGE, MAIN BUILDING



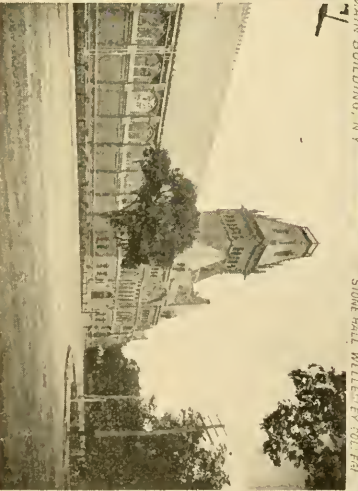
NASSAU COLLEGE, MAIN BUILDING, N. Y.



STONE HALL, WELLESLEY COLLEGE

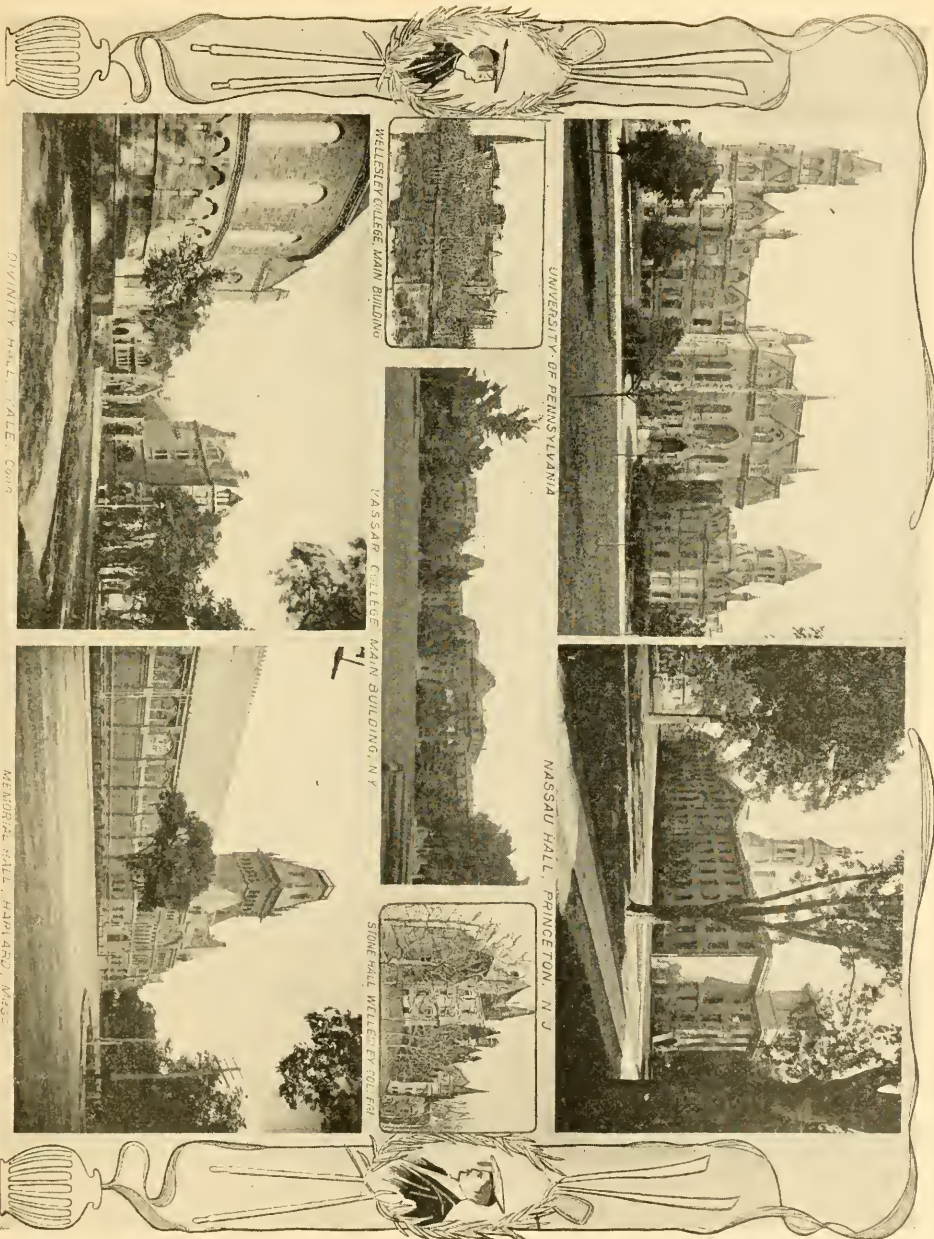


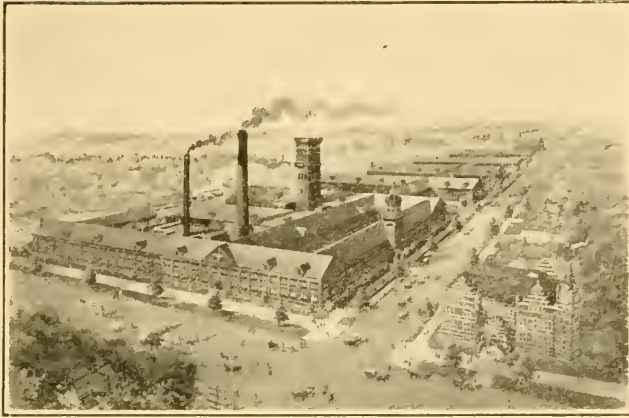
QUINCY HALL, WELLESLEY COLLEGE



MEMORIAL HALL, HARVARD, MASS.

AMERICAN UNIVERSITIES AND COLLEGES FOR WOMEN





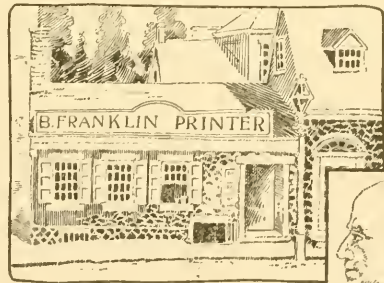
Werner Book Publishing Plant, Akron, Ohio.

was published in 1783, and its sales have continually increased to the present time, when they amount to over 1,000,000 copies a year. Other school-books of every kind now have an immense annual circulation. The general book trade in this country is now immense in

the number of volumes issued and the capital and labor employed. Readers are rapidly increasing. An ardent thirst for knowledge or entertainment to be found in books, magazines, and newspapers, makes a very large demand for these vehicles, while, at the same time, they produce widespread intelligence. The magazine literature, now generally healthful, is a powerful coadjutor of books in this popular culture; and the newspaper, not always so healthful, supplies the daily and weekly demand for ephemerals in literature and general knowledge. To meet that demand required great improvements in printing machinery, and these have been supplied.

“The printing-press, at the time of the Revolution, is shown in that used by Franklin, in which the pressure force was obtained by means of a screw. The ink was applied by huge balls; and an expert workman could furnish about fifty impressions an hour. This was improved by Earl Stanhope in 1815, by substituting for the screw a jointed lever. Then came inking machines, and one man could work off 250 copies an hour. Years passed on, and the cylinder press was invented; and in 1847 it was perfected by Richard M. Hoe, of New York. [This has been further improved, and a printing-press is now used which will strike off 60,000 newspapers, printed on both sides, trimmed, folded, and pasted, every hour.]

“The newspapers printed in the United States at the beginning of the Revolution were few in number, small in size, and very meager in information of any kind. They were issued weekly, semiweekly, and triweekly. The first daily newspaper issued in this country was the *American Daily Adver-*

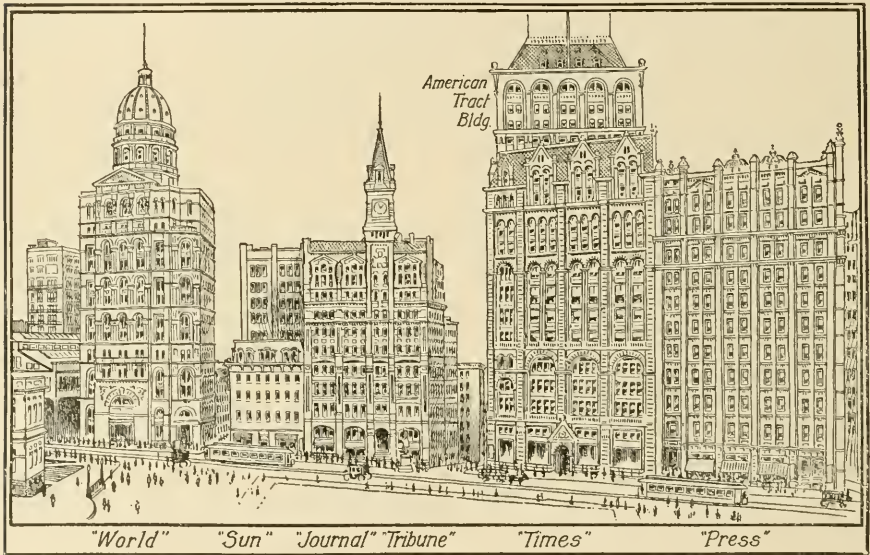


The Beginning of the Newspaper Industry in America



tiser, established in Philadelphia in 1784. In 1775 there were thirty-seven newspapers and periodicals in the United States, with an aggregate issue that year of 1,200,000 copies. There are now about forty newspapers in the United States which have existed over fifty years. [In 1901 there are 21,789 newspapers in all, 2,039 of them dailies.]

“In the providing of means for moral and religious culture and benevolent enterprises, there has been great progress in this country during the century just closed. The various religious denominations have increased in membership fully in proportion to the increase of population. Asylums of every kind for the

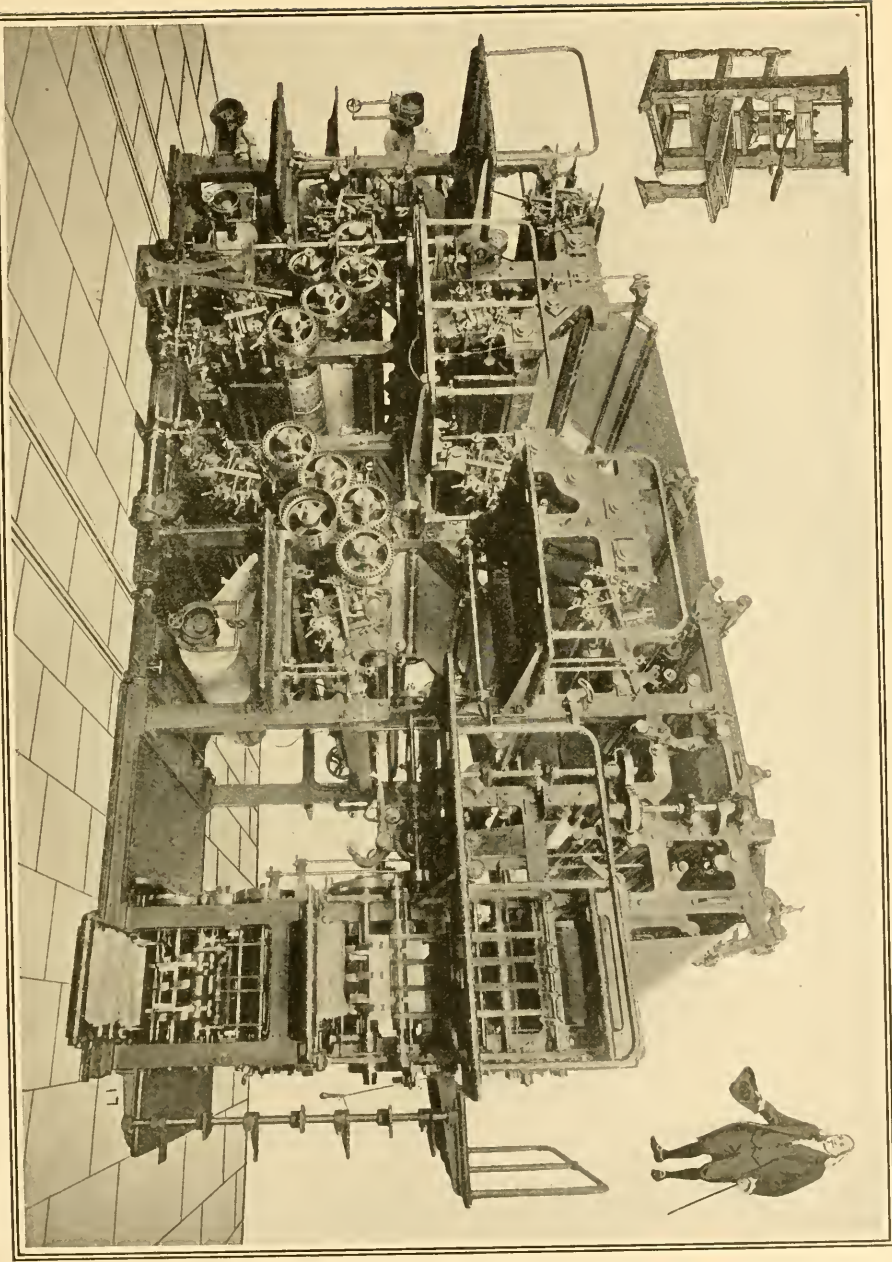


Newspaper Row, New York City

unfortunate and friendless have been multiplied in an equal ratio, and provision is made for all.

POSTAL SERVICE.

“One of the most conspicuous examples of the growth of our republic is presented by the postal service. Dr. Franklin had been colonial postmaster-general, and he was appointed to the same office for one year by the Continental Congress in the summer of 1775. He held the position a little more than a year, and at the end of his official term there were about fifty post-offices in the United States. All the accounts of the general post-office department during that period were contained in a small book consisting of about two quires of foolscap paper, which is preserved in the department at Washington City. Through all the gloomy years of the weak Confederacy, the business of the department was comparatively light; and when the national government began its career in 1789,



THE HOE OCTUPLE STEREOTYPE PERFECTING PRESS AND FOLDER AS COMPARED WITH THE OLD FRANKLIN (RAMAGE) PRESS

there were only about seventy-five post-offices, with an aggregate length of post-roads of about 1,900 miles. The annual income was \$28,000, and the annual expenditures were \$32,000. The mails were carried by postmen on horseback, and sometimes on foot."

The post-office department of the United States is shown by facts and figures to be the greatest business corporation on the earth. The number of its offices is 76,688; the extent of its post-routes, in miles, is 500,982; its revenue in 1900 was \$102,354,579; its expenditures during the same period, \$107,740,268; the miles traveled on its routes would make two and a half round trips to the sun. The annual weight of mail carried is 664,286,868 lbs.; to haul it would require 500 locomotives and 33,214 freight cars, forming a train 300 miles long. The 6,576,310,000 pieces of mail matter annually transported, if placed together, would make a band seven feet wide around the world.

Rural mail delivery, now being inaugurated in most parts of the country, will soon bring mail matter to the door of every person addressed in the United States.

THE LUMBER INDUSTRY.

One of the most important industries of the world is the lumber business, the traffic in timber for building houses, ships, etc., and manufacturing purposes. The principal nations engaged in this business, outside of the United States, are Norway, Russia, Germany, British North America, and to some extent France. In our own country immense lumber districts are found in Maine, New York, Pennsylvania, Michigan, Illinois, Wisconsin, Minnesota, Indiana, some portions of the Southern States, California, and Oregon. The more important centers of the trade are Bangor, Me.; Boston; Chicago; the lake ports generally; Albany, N. Y.; Savannah and Brunswick, Ga.; and Pensacola, Fla. There were in 1870, 26,945 lumber manufactories, employing 163,637 men, using \$161,500,273 invested capital, paying \$46,201,328 in wages, and producing \$252,339,029 worth of lumber. Grave fears are excited by the meteorological effects which are likely to follow this removal of the forests.

At the present rate of cutting the forest land of the United States cannot long meet the enormous demand made upon it. By far the

greater part of the white pine has been cut, and vast inroads have been made into the supply of other valuable timbers. In many sections of the country more timber falls by fire than by the ax. The average annual loss from fire is not less than \$20,000,000.

For the preservation of the forests, the State of New York first instituted a Forest Commission in 1885. The States of Kansas, Michigan, Minnesota, Maine, New Hampshire, Pennsylvania, and Wisconsin also have special commissions under their forestry laws. The Pennsylvania Legislature of 1897 provided for the purchase of three forest reserves of not less than 40,000 acres each, and the Wisconsin Assembly appointed a commission to formulate and recommend forest legislation. Michigan also, in 1899, appointed a commission to study the forest question and select land for a State forest reserve.— *World Almanac, 1901.*

RATE OF GROWTH.

The rate of growth maintained in this country since the compilation of the figures a few years ago, may be best shown by comparing



Chicago Post-Office

some of them with the census of 1900. Thus the people of the United States at the last-named date, possessed, in round numbers, 43,902,400 horned cattle and 28,172,000 swine. This is a larger number of cattle than any other nation can

show, India having but 30,000,000, and Russia 24,609,260. We have 13,537,534 horses, being surpassed in this respect only by Russia, which has 19,683,340. We come fourth in the list of sheep-raising nations, having only 43,883,065; but in the food-producing animals, cattle and hogs, our country leads the world. According to returns for the year 1901, our corn crop amounted to 2,078,143,933



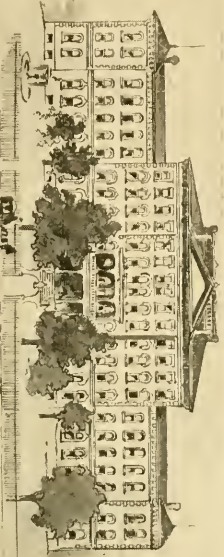
ASYLUM FOR FEEBLE-MINDED CHILDREN



INSTITUTION FOR THE DEAF AND DUMB



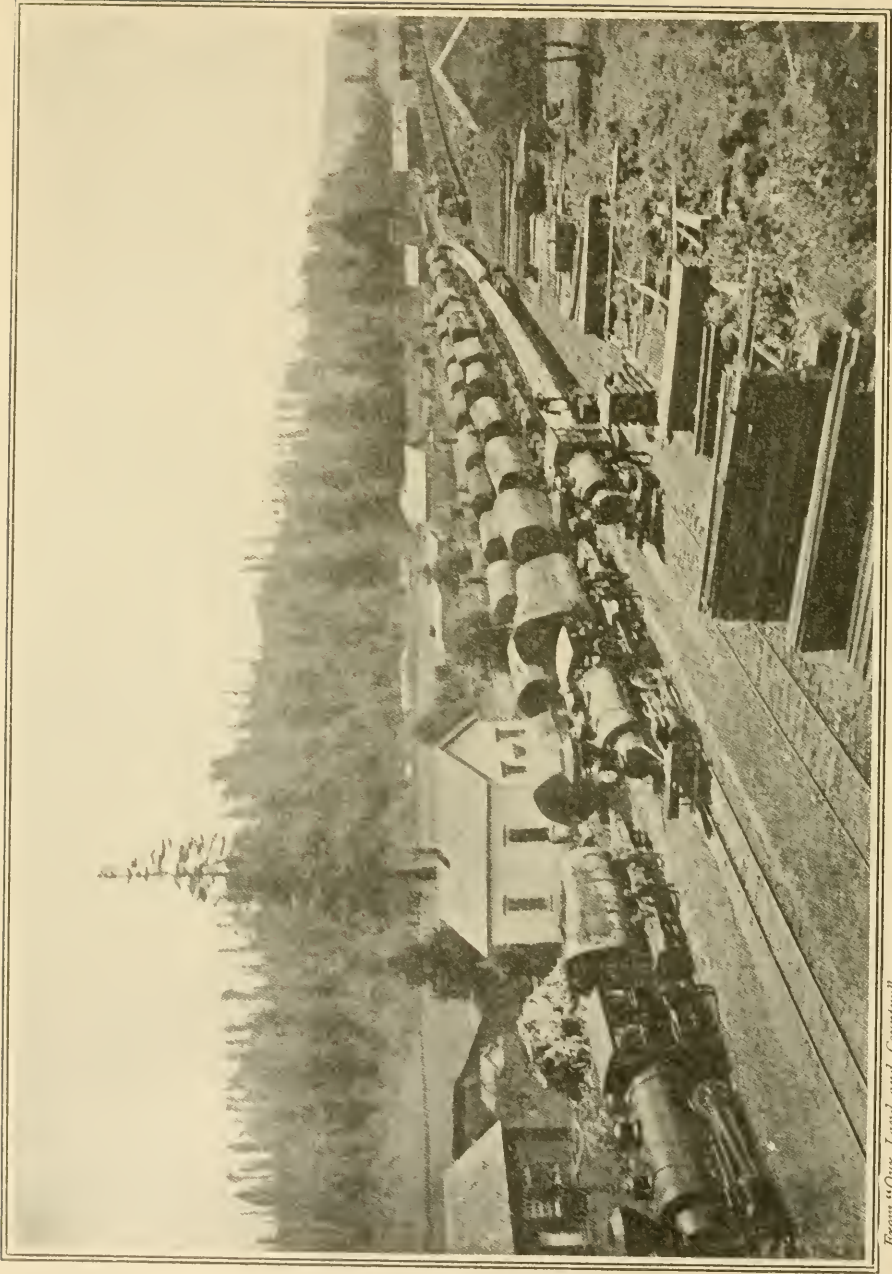
HOSPITAL FOR THE INSANE



ASYLUM FOR BLIND



HOME FOR WIDOWS AND ORPHANS



From "Our Land and Country"

LOGGING IN THE RED WOODS, CALIFORNIA

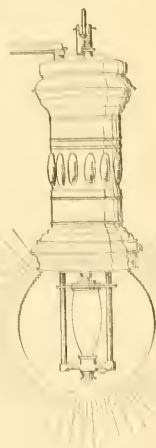
bushels; wheat, 547,303,845 bushels; hay, 50,655,756 tons; coal, 252,115,387 tons; petroleum, 967,252,341 gallons; pig-iron, 13,838,034 tons; manufactured steel rails, 10,706,800 tons.

“The Centennial History” again says:—

“We may safely claim for our people and country a progress in all that constitutes a vigorous and prosperous nation during the century just passed, equal, if not superior, to that of any other on the globe. And to the inventive genius and skill of the Americans may be fairly awarded a large share of the honor acquired by the construction of machinery, which has so largely taken the place of manual labor. In that progress the American citizen beholds a tangible prophecy of a brilliant future for his country.”

In the nautical fields no pains or expense has been spared to utilize the most recent inventions and improvements to guard against danger and loss, and by lighthouses, breakwaters, etc., to make everything safe as possible for sailors and navigators. Among the latest equipments for the United States lighthouse service is a 60,000,000 candle power electric light, the reflection from which, when placed on a sufficient elevation, can be seen 147 nautical miles.

And nature herself, by the physical features she has stamped upon our country, has seemed to lay it out as a field for national developments on the most magnificent scale. Here we have the largest lakes, the longest rivers, the mightiest cataracts, the deepest caves, the broadest and most fertile prairies, and the richest mines of gold, iron, and coal, copper, silver, and other minerals to be found upon the globe.



Improved Arc Light

“When America was discovered, there were but sixty millions of gold in Europe. California and the Territories around her have produced one thousand millions of dollars in gold in twenty years. Sixty one million dollars was the largest annual gold yield ever made in Australia. California has several times produced ninety millions of gold in a year.” — *Townsend*, p. 384.

“The area of workable coal-beds in all the world outside the United States is estimated at 26,000 square miles. That of the United States, not including Alaska, is estimated at over 200,000 square miles, or *eight times as large as the available coal area of all the rest of the globe!*” — *American Year Book*, p. 605.

“The iron product and manufacture of the United States has increased enormously within the last few years, and the vast beds of iron convenient to coal in various parts of the Union are destined to make America the chief source of supply for the world.” “Three mountains of solid iron [in Missouri], known as Iron Mountain, Pilot Knob, and Shepherd’s Mountain, are among the most remarkable natural curiosities on our continent.”—*Id.*, p. 654.

And the people have taken hold to lay out their work on the grand scale that nature has indicated. Excepting only the Houses of Parliament in London, our national Capitol at Washington is the most spacious and imposing national edifice in the world.

The United States government is planning to build “the largest, most powerful, and fastest battle ship that has ever been constructed.” Its displacement will be one of 16,000 tons, or “1,000 tons more than the displacement of the most recent additions to the British navy, and of the ‘Georgia’ and ‘Virginia’ battle ships recently ordered for our own navy.” These vessels once completed, the United States navy will rank fifth among the navies of the world.

By the unparalleled feat of a subterranean tunnel two miles [later increased to four miles] out under the bottom of the lake, Chicago obtains her water; and the works have been so enlarged by additional tunnels and pumping stations, that a population of 3,500,000 can be supplied with 150 gallons of water per day, and there will still be ample reserve machinery. Chicago is the most extensive grain and lumber market in the world; and Philadelphia and New York contain the largest and best-furnished printing establishments now in existence.

The submarine cable, running like a thread of light through the depths of the broad Atlantic from the United States to England, a conception of American genius, is the first great achievement in the telegraphic line; and the Pacific Railway, that iron highway from the Atlantic to the Pacific, led the way for similar monuments of engineering skill in modern times. Following the first Atlantic cable, soon came a second almost as a matter of course; and following the Central Pacific Railroad, a southern line has been opened, and a northern line has more recently been completed. Canada has also opened a Pacific railroad line. This makes four transcontinental iron highways across the continent from the Atlantic seaboard to the



DUQUESNE FURNACE AND STEEL WORKS, DUQUESNE, PA.



HOMESTEAD STEEL WORKS, DUQUESNE, PA.



EDGAR THOMSON FURNACES AND STEEL WORKS, BRADDOCK, PA.

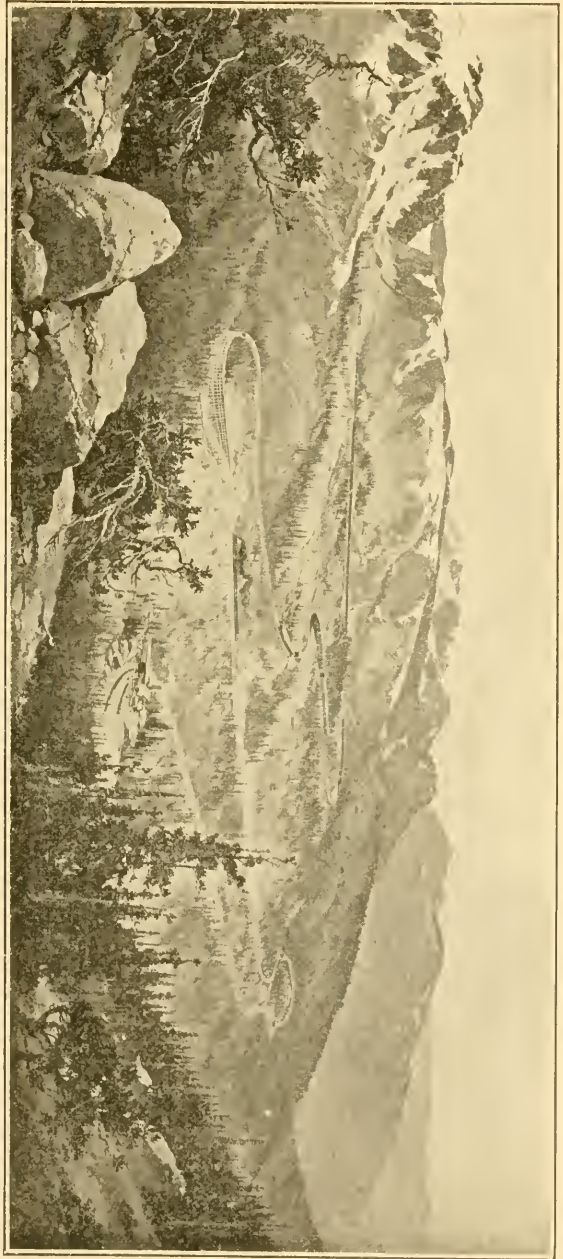
AMERICAN STEEL WORKS

Prior to the Spanish-American War, "the Spanish ships were supposed to be equal to anything afloat, but they were riddled with shot and shell, while the American vessels escaped unharmed. The only explanation is, that the American iron industry is much more advanced." See page 290.

Pacific. And what results are expected to flow from such mighty enterprises? Referring to the Pacific Railway, the *Scientific American* says: —

“To exaggerate the importance of this trans-continental highway is almost impossible. To a certain extent it will change the relative positions of this country, Europe, and Asia. . . . With the completion of the Pacific Railroad, instead of receiving our goods from India, China, Japan, and the ‘isles of the sea,’ by way of London and Liverpool, we shall bring them direct by way of the Sandwich Islands and the railroad, and become the carriers, to a great extent, for Europe. But this is but a portion of the advantage of this work. Our Western mountains are almost literally mountains of gold and silver. In them the Arabian fable of Aladdin is realized. . . . Let the road be completed, and the comforts as well as the necessaries furnished by Asia, the manufactures of Europe,

Pacific Railway Crossing the Mountains





The East and the West

The Orient and the Occident meeting after driving the last spike on the first great through Pacific Railway

and the productions of the States, can be brought by the iron horse almost to the miner's door; and in the production and possession of the precious metals, the blood of commerce, we shall be the richest nation on the globe. But the substantial wealth created by the improvement of the soil and the development of the resources of the country, is a still more important element in the result of this vast work."

Thus, with the idea of becoming the carriers of the world, the highway of nations, and the richest power on the globe, the American heart swells with pride, and mounts up with aspirations to which there is no limit.

The extent to which we have "come up" is further shown by the influence which we are exerting on other nations. Speaking of America, Mr. Townsend, in the work above cited, p. 462, says:—

"Out of her discovery grew the European reformation in religion; out of our Revolutionary war grew the revolutionary period of Europe. And out of our rapid development among great States and happy people, has come an immigration more wonderful than that which invaded Europe from Asia in the latter centuries of the Roman empire. When we raised our flag on the Atlantic, Europe sent her contributions; it appeared on the Pacific, and all Orientalism felt the signal. They are coming in two endless fleets, and the highway is



WAR AND NAVY DEPTS.



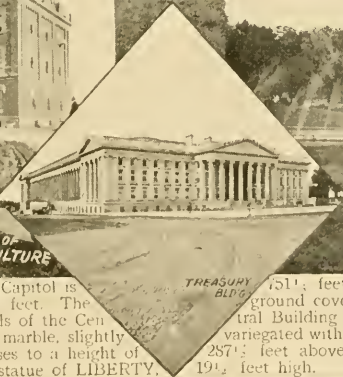
CAPITOL



DEPT. OF AGRICULTURE



WHITE HOUSE



TREASURY BLDG.

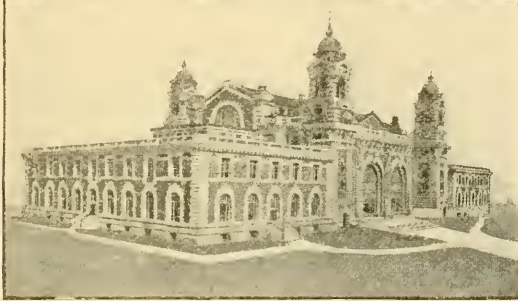
The entire length of the Capitol is 511 feet, and its greatest depth, including porticoes and steps, is 348 feet. The ground covered by the entire building is a little over 3 1/2 acres. The walls of the Central Building are of sandstone, painted white, variegated with blue. The Dome is of cast iron, 135 feet in diameter, and rises to a height of 287 feet above the basement floor. On the top of the Dome is a bronze statue of LIBERTY, 19 1/2 feet high.

GOVERNMENT BUILDINGS, WASHINGTON, D. C.

swung between the oceans for them to tread upon. We have lightened Ireland of half her weight, and Germany is coming by the village-load every day. England herself is sending the best of her workingmen, and in such numbers as to dismay her Jack Bunsbys. What is to be the limit of this mighty immigration?"

J. P. Thompson ("United States as a Nation," p. 180) says:—

"History gives examples of the migration of tribes and peoples for the occupation of new territories by settlement or conquest; but there is no precedent for a nation's receiving into its bosom millions of foreigners as equal sharers in its political rights and powers. With a magnanimity almost reckless, the



Main Building, New Immigration Station, New York Harbor

United States has done this, and has survived. Immigration first assumed proportions worthy of note in the decade from 1830 to 1840, when it reached the figure of 599,000. In the decade from 1840 to 1850, it increased to 1,713,000; and the report of the Bureau of Statistics for 1874 gives for the ten calendar years

from Jan. 1, 1864, to Dec. 31, 1873, inclusive, a net immigration of 3,287,994. [To his statements we add the more recent figures which give the aggregate number of immigrants into the United States, from 1789 down to the beginning of the year 1901, as 20,015,155.] Compare these figures with the fact that the purchase of Louisiana, over a million square miles, brought with it scarcely twenty thousand white inhabitants, and nearly a million square miles acquired through Texas and the Mexican cessions brought only some fifty thousand, and it will be seen how much more formidable has been the problem of immigration than that of territory."

The *American Traveler*, published in Boston, Mass., in its issue of Feb. 24, 1883, says:—

"The growth of immigration is one of the most striking facts of the period. In 1881 the total arrivals were 720,000, and in 1882 they rose to 735,000. These figures are impressive. They foreshadow an addition to our population,

by immigration alone, if this rate is maintained, of seven millions of persons in the next ten years."

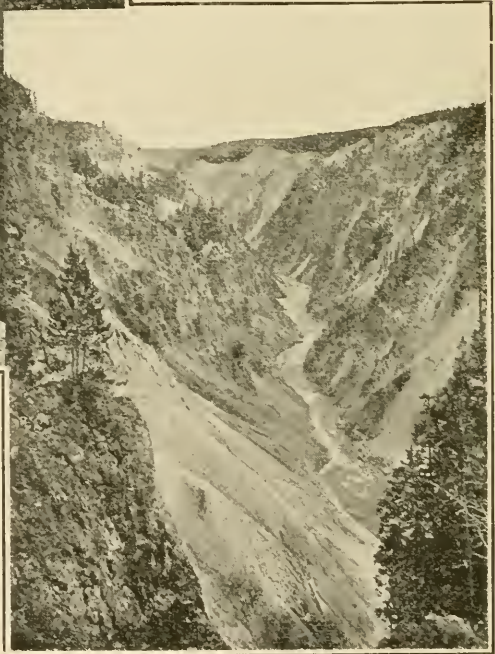
This would be more than twice the entire population of the country at the beginning of our independence. It is estimated that last year's immigrants brought with them a cash capital of \$62,470,000; and if each one is worth, as a producing machine, as is



Grand Canon of the Colorado River

claimed from careful estimates, \$1,000, Europe has added to our capital stock, the past two years, the handsome sum of \$1,455,000,000.

Speaking of our influence and standing in the Pacific, Mr. Townsend, fully appreciating the situation p. 608, says:—



Grand Canon of the Yellowstone

"In the Pacific Ocean, these four powers [England, France, Holland, and Russia] are squarely met by the United States, . . . which has paramount influence in Japan, the favor of China, the friendly countenance of Russia, and good feeling with all the great English colonies planted there. The United States is the

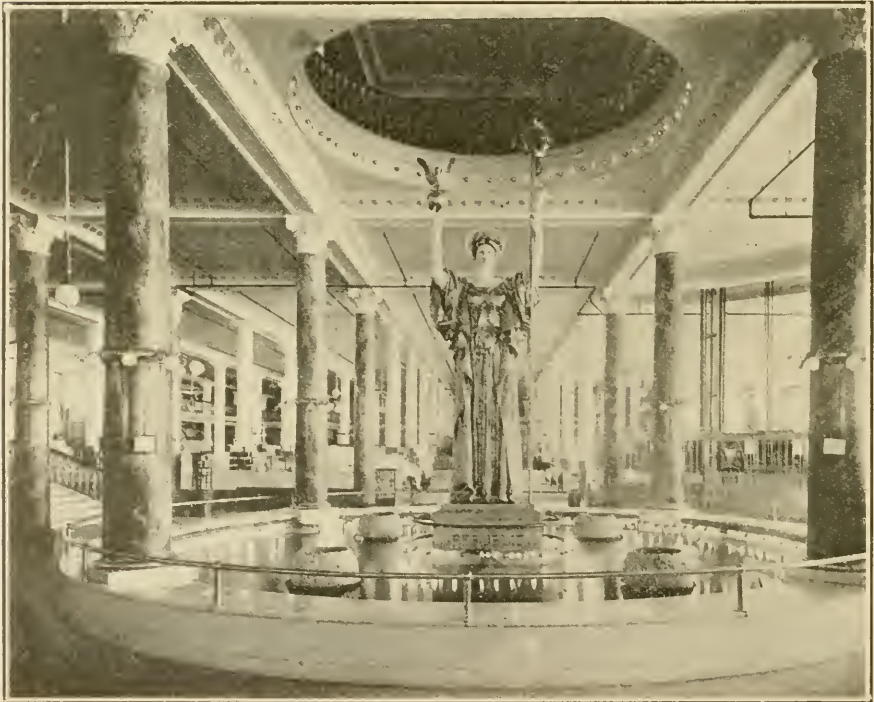


A BIRD'S-EYE VIEW OF THE UNITED STATES

The illustration here given takes in so large a portion of North America, including most of the British dominions on the north, as to show the position of the United States in the heart of the continent, and give a general idea of its physical features. Behold the vast basin drained by the Tennessee, Ohio, Mississippi, and Missouri Rivers; while the lofty mountain ranges on the west furnish unlimited mineral resources; and long ocean coast-lines east and west put the country in easy communication with all the world.



AN AMERICAN DEPARTMENT STORE. *Exterior.*



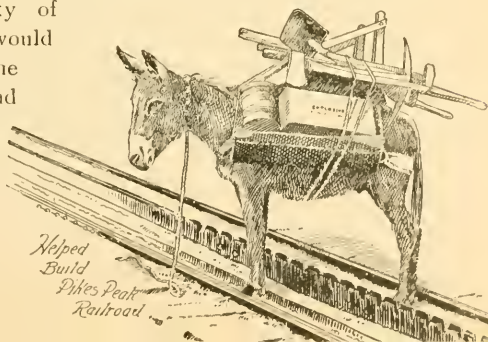
AN AMERICAN DEPARTMENT STORE. *Interior.*

only power on the Pacific which has not been guilty of intrigue, of double-dealing, of envy, and of bitterness, and it has taken the *front rank* in influence without awakening the dislike of any of its competitors, possibly excepting those English who are never magnanimous."

With one more extract we close the testimony on this point. In the *New York Independent* of July 7, 1870, Hon. Schuyler Colfax, then Vice-President of the United States, glancing briefly at the past history of this country, said: —

"Wonderful, indeed, has been that history. Springing into life from under the heel of tyranny, its progress has been onward, with the firm step of a conqueror. From the rugged cline of New England, from the banks of the Chesapeake, from the savannahs of Carolina and Georgia, the descendants of the Puritans, the Cavalier, and the Huguenot swept over the towering Alleghanies, but a century ago the barrier between civilization on the one side and almost unbroken barbarism on the other; and the banners of the Republic waved from flag-staff and highland, through the broad valleys of the Ohio, the Mississippi, and the Missouri. Nor stopped its progress there. Thence onward poured the tide of American civilization and progress, over the vast regions of the Western plains; and from the snowy crests of the Sierras you look down on American States fronting the calm Pacific, an empire of themselves in resources and wealth, but loyal in our darkest hours to the nation whose authority they acknowledge, and in whose glory they proudly share.

"From a territorial area of less than nine hundred thousand square miles, it has expanded into over three millions and a half,— fifteen times larger than that of Great Britain and France combined,— with a shore-line, including Alaska, equal to the entire circumference of the earth, and with a domain within these lines far wider than that of the Romans in their proudest days of conquest and renown. With a river, lake, and coastwise commerce estimated at over two thousand millions of dollars per year; with railway traffic of from four to six millions per year, and the annual domestic exchanges of the country running up to nearly ten thousand millions per year; with over two thousand millions of dollars invested in manufacturing, mechanical, and mining industry; with over five hundred millions of acres of land in actual occupancy, valued, with their appurtenances, at over seven thousand millions of dollars, and producing annually crops valued at over three thousand millions of dollars; with a realm which, if the density of Belgium's population were possible, would be vast enough to include all the present inhabitants of the world; and with equal rights guaranteed to even the poorest and humblest of over forty millions of people, we can, with



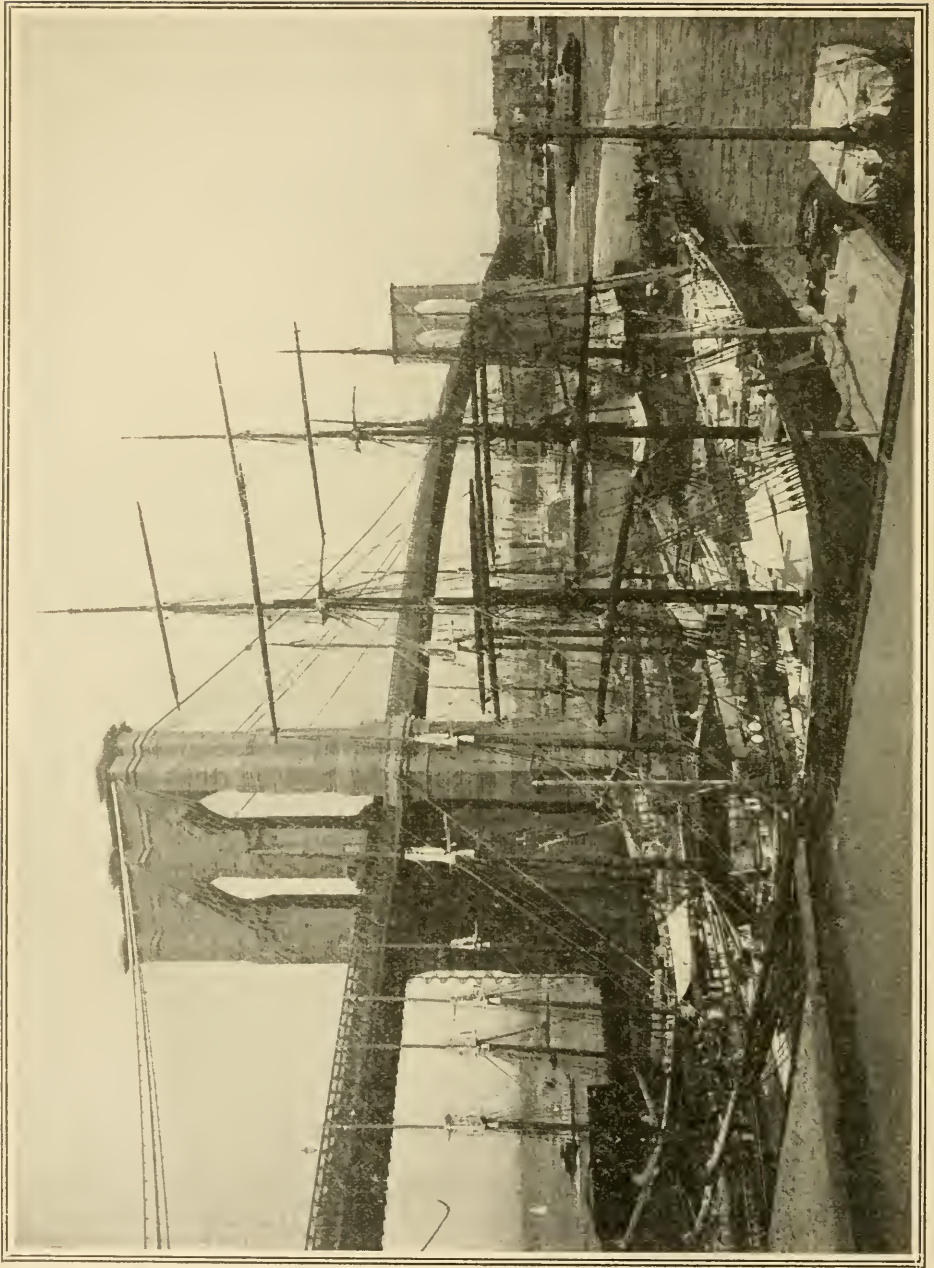
Helped
Build
Pikes Peak
Railroad

a manly pride akin to that which distinguished the palmiest days of Rome, claim, as the noblest title of the world, 'I am an American citizen.' "

And how long a time has it taken for this wonderful transformation? In the language of Edward Everett, "They are but lately dead who saw the firstborn of the Pilgrims;" and Mr. Townsend (p. 21) says, "The memory of one man can swing from that time of primitive government to this—when thirty-eight millions of people [he could now say seventy-six and one quarter millions], living on two oceans and in two zones, are represented in Washington, and their consuls and ambassadors are in every port and metropolis of the globe."

IRRIGATED FARM OF THE WEST





BROOKLYN BRIDGE

CHAPTER III

POLITICAL AND RELIGIOUS INFLUENCE

THE great instrument which our forefathers set forth as their bill of rights—the Declaration of Independence—contains these words:—

“We hold these truths to be self-evident: that all men are created equal [this means equality only in natural and political rights]; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.” And in Art. IV, Sec. 4, of the Constitution of the United States, we find these words: “The United States shall guarantee to every State in this Union a republican form of government.” A republican form of government is one in which the power rests with the people, and the whole machinery of government is worked by representatives elected by them.

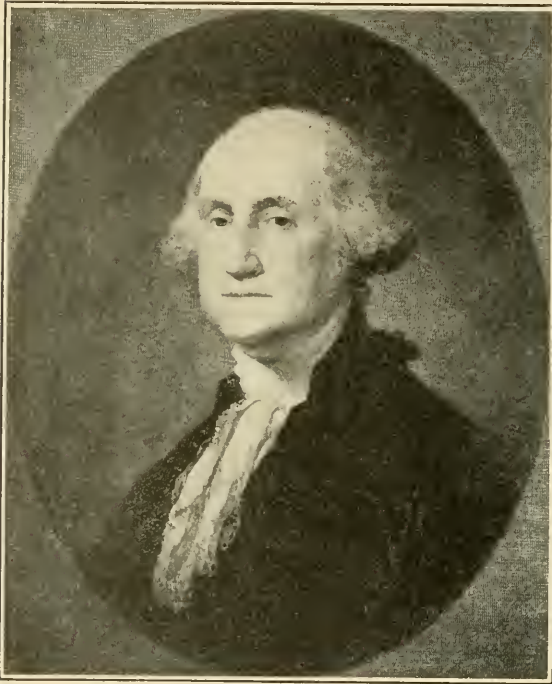
This is a sufficient guaranty of civil liberty. What is said respecting religious freedom? In Art. VI of the Constitution, we read: “No religious test shall ever be required as a qualification to any office of public trust under the United States.” In Art. I of Amendments to the Constitution, we read, “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

In reply to questions as to the design of the Constitution, from a committee of a Baptist society in Virginia, George Washington wrote, Aug. 4, 1789, as follows:—

“If I had the least idea of any difficulty’s resulting from the Constitution adopted by the Convention of which I had the honor to be the President when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the general government was so administered that the liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecutions. You can, without doubt, remember that I have often expressed my opinion, that

every man who conducts himself as a good citizen is accountable to God alone for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."

In 1830, certain memorials for prohibiting the transportation of the mails and the opening of post-offices on Sunday were referred to



George Washington

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—*Washington, in Response to Committee of Baptist Society.*

the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than of a whole community. That representative who would violate this principle would lose his delegated character, and forfeit the confidence of his constituents. If Congress should declare the first day of the week holy, it would not convince the Jew nor the Sabatarian. It would dissatisfy both, and consequently convert neither. . . . If a solemn act of legislation shall in one point define the law of God, or point out to the citizen one religious duty, it may with equal propriety define every part of

the Congressional Committee on Post-offices and Post-roads. The committee reported unfavorably to the prayer of the memorialists. Their report was adopted, and printed by order of the Senate of the United States, and the committee were discharged from any further consideration of the subject. Of the Constitution they say:—

"We look in vain to that instrument for authority to say whether the first day, or seventh day, or whether any day, has been made holy by the Almighty.

"The Constitution regards the conscience of

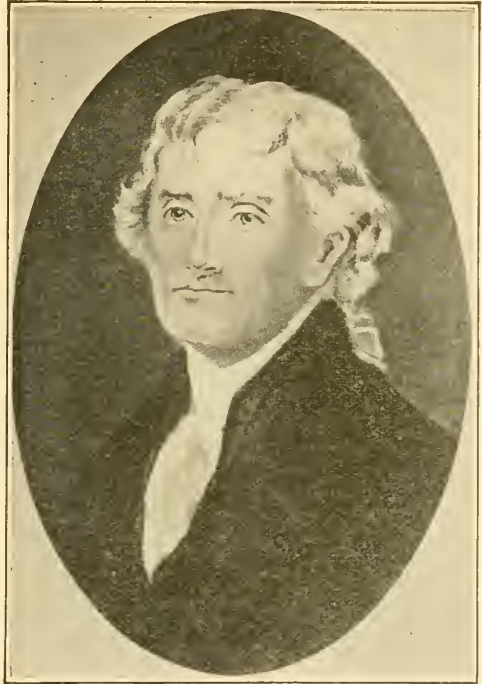
revelation, and enforce every religious obligation, even to the forms and ceremonies of worship, the endowments of the church, and the support of the clergy.

“The framers of the Constitution recognized the eternal principle that man’s relation to his God is above human legislation, and his right of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness, which, in defiance of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate.

“It is also a fact that counter memorials, equally respectable, oppose the interference of Congress on the ground that it would be legislating upon a religious subject, and therefore unconstitutional.”

Hon. A. H. Cragin, of New Hampshire, in a speech in the House of Representatives said: —

“When our forefathers reared the magnificent structure of a free republic in this Western land, they laid its foundations broad and deep in the eternal principles of right. Its materials were all quarried from the mountain of truth; and as it rose majestically before an astonished world, it rejoiced the hearts and hopes of mankind. Tyrants only cursed the workmen and their workmanship. Its architecture was new. It had no model in Grecian or Roman history. It seemed a paragon let down from heaven to inspire the hopes of men, and to demonstrate God’s favor to the people of the New World. The builders recognized the rights of human nature as universal. Liberty, the great first right of man, they claimed for ‘all men,’ and claimed it from ‘God himself.’ Upon this foundation they erected the temple, and dedicated it to Liberty, Humanity,



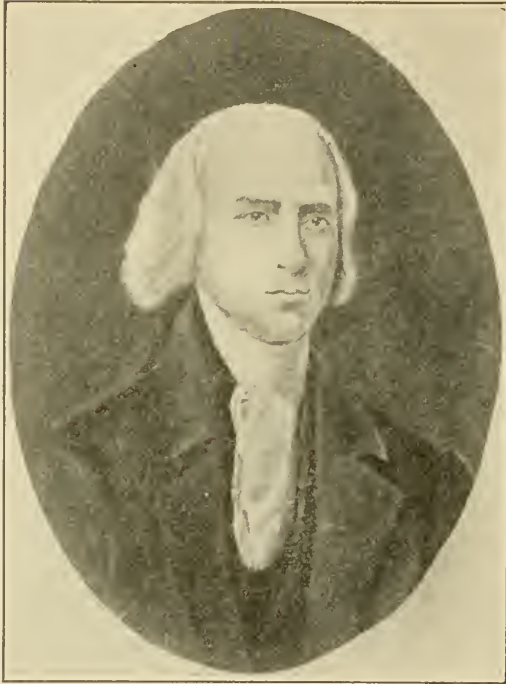
Thomas Jefferson

“I consider the Government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises.”—
T. Jefferson, Letter to Rev. Mr. Millar, on Religious Proclamations.

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Justice, and Equality. Washington was crowned its patron saint. Liberty was then the national goddess, worshiped by all the people. They sang of liberty, they harangued for liberty, they prayed for liberty. Slavery was then hateful. It was denounced by all."

Again, the Bible, and the Bible alone, is the Protestant rule of faith; and liberty to wor-



James Madison

"We hold it for a fundamental and undeniable truth, that religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence." — *J. Madison, Memorial to the General Assembly of the Commonwealth of Virginia.*

ship God according to the dictates of one's own conscience is the standard of religious freedom in this land. It is evident that while the government pledges to all its citizens the largest amount of civil freedom, outside of license, it has determined to lay upon the people no religious restrictions, but to guarantee to all liberty to worship God according to their own conscience.

It is these heaven-born principles, — civil and religious liberty, — so clearly recognized, so openly acknowledged, and so amply guaranteed, that have made this nation the attraction it has been to the people of other lands, and drawn them in such

multitudes from every nation, and from every section to our shores.

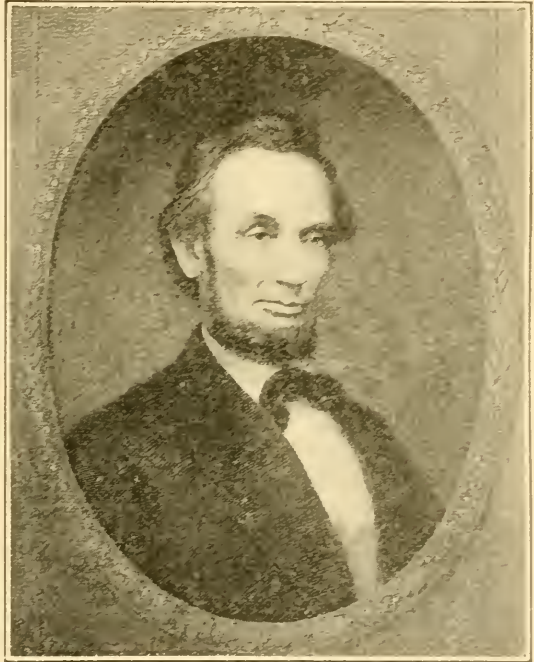
Townsend ("Old World and New," p. 341) says: —

"And what attached these people to us? In part, undoubtedly, our zone, and the natural endowments of this portion of the globe. In part, and of late years, our vindicated national character, and the safety of our institutions. *But the magnet in America is that we are a republic — a republican people!* Cursed

with artificial government, however glittering, the people of Europe, like the sick, pine for nature with protection, for open vistas and blue sky, for independence without ceremony, for adventure in their own interest; and here they find it!"

Thompson ("United States as a Nation," p. 29) gives this view of the religious element that entered into this organization: —

"In the movements in the colonies that prepared the way for the Revolution, the religious spirit was a vital and earnest element. Some of the colonies were the direct offspring of religious persecution in the old country, or of the desire for a larger freedom of faith and worship; and so jealous were they of any interference with the rights of conscience, that their religion was fitly described [by Burke in his Speech on Conciliation] as 'a refinement on the principle of resistance, the dissidence of dissent, and the Protestantism of the Protestant religion.' And the colonies that were founded in that spirit of commercial adventure, or for extending the realm of Great Britain, became also an asylum for religious refugees from all nations, and by the prospect



Abraham Lincoln

"The people of these United States are the rightful masters . . . not to overthrow the Constitution, but to overthrow the men who pervert the Constitution." *A. Lincoln, Speech to the Kentuckians, Cincinnati, Sept. 17, 1859.*

of a larger and freer religious life, attracted to themselves the men of different races and beliefs who had learned to do and to suffer for their faith."

On page 31 he further says: —

"Thus it came to pass that the religious wars and persecutions of Europe in the sixteenth and seventeenth centuries, were a training school for the political independence of the United States of America in the eighteenth century. Diverse and seemingly incongruous as were the nationalities represented in the colonies, — Dutch, French, German, Swedish Scotch, Irish, English, — they had all

imbibed, either by experience or by inheritance, something of the spirit of personal independence, and especially of religious liberty. Gustavus Adolphus designed his colony of Swedes for the benefit of 'all oppressed Christendom.' Penn, the Quaker, established Pennsylvania as 'a free colony for all mankind,' where the settlers 'should be governed by laws of their own making.' The first charter of the Jerseys — which were largely peopled by Quakers and Scotch and

Irish Presbyterians — declared that 'no person shall at any time, in any way, or on any pretense, be called in question, or in the least punished or hurt, for opinion in religion.' And Oglethorpe's Colony of Georgia was founded to be a refuge for 'the distressed people of Britain, and the persecuted Protestants of Europe;' then the German Moravian settled side by side with the French Huguenot and the Scotch Presbyterian under the motto, 'We toil not for ourselves, but for others.'

"Père Hyacinthe, after a tour in New England, said he had remarked in every town three institutions that epitomized American society, — the bank, the school, and the church. A true picture. And you see the intellectual and the spiritual are two to one against the



U. S. Grant

"Keep the State and the Church forever separate."—U. S. Grant, *Speech to G. A. R., Des Moines, Iowa.*

material, — the bank, the storehouse of gains and savings; the school and the church, the distributing reservoirs of what is freely taken from the bank and given to those educating and spiritualizing forces of society.

"'The Americans,' says De Tocqueville, 'show by their practice that they feel the high necessity of imparting morality to democratic communities by means of religion. It is not on Sunday alone, as De Tocqueville imagined, 'that the American steals an hour from himself, and laying aside for a while the petty passions which agitate his life and the ephemeral interests which engross it, strays at once into an ideal world, where all is great, eternal, and pure.'"—*Id.*, pp. 219, 220.

The success of the United States in erecting at once a permanent and stable form of government, has been an astonishment to other nations. Edouard Laboulaye, one of the foremost patriots and publicists of France, just after the revolution of 1848 said:—

“In the last sixty years we have changed eight or ten times our government and our constitution; have passed from anarchy to despotism; tried two or three forms of the republic and of monarchy; exhausted proscription, the scaffold, civil and foreign war; and after so many attempts, and attempts paid with the fortune and the blood of France, we are hardly more advanced than at the outset. The constitution of 1848 took for its model the constitution of 1791, which had no life: and to-day we are agitating the same questions that in 1789 we flattered ourselves we had resolved. How is it that the Americans have organized liberty upon a durable basis, while we, who surely are not inferior to them in civilization,—we who have their example before our eyes,—have always miscarried?”

Thompson (“United States as a Nation,” p. 107) quotes the foregoing from “*Etudes Morales et Politiques*,” p. 285, and spends a few moments considering a proper answer to this question which the Frenchman in so much astonishment asks. He makes the answer to consist principally in the fact that the Americans conceived and adopted a superior Constitution,—a Constitution which has sprung from the noble principles which have given this nation its political and religious influence, as noticed in this chapter. He says:—

“But in this point of constitution-making, it will also be seen that the Americans, with a rare felicity, succeeded in incorporating the constitution of the nation, which is its life principle, with the national Constitution, which gives to the national life its definitive form and expression. They not only achieved independence, but, in the happy phrase of the French critic, they ‘*organized liberty*.’ This success was due to training, to methods, and to men, or rather to that mysterious conjunction of men and events that make the genius of an epoch akin to inspiration.”

The value and influence of this Constitution is shown in the fact that “to-day a leading organ of opinion in England pronounces the Constitution of the United States ‘the most sacred political document in the world.’” — *Id.*, p. 160.

The stability of our government through the changes and vicissitudes which have revolutionized if not overthrown other governments, is a further evidence of the solid political and religious basis on which

its foundations are laid. On this point we quote again from Thompson, p. 148:—

“ Frederick the Great died: and, twenty years after, the Prussia that he had created lay dismantled, dismembered, disgraced, at the dictation of Napoleon. Napoleon abdicated; and France has wandered through all form of government, seeking rest and finding none. Washington twice voluntarily retired from the highest posts of influence and power,—the head of the army, the head



Growth of the Church in America during the Last Century—Episcopal Cathedral of St. John the Divine, New York City (now building)

of the State; but the freedom he had won by the sword, the institutions he had organized as president of the Federal Convention, the government he had administered as President of the Union, remained unchanged, and have grown in strength and majesty through all the growing years.”

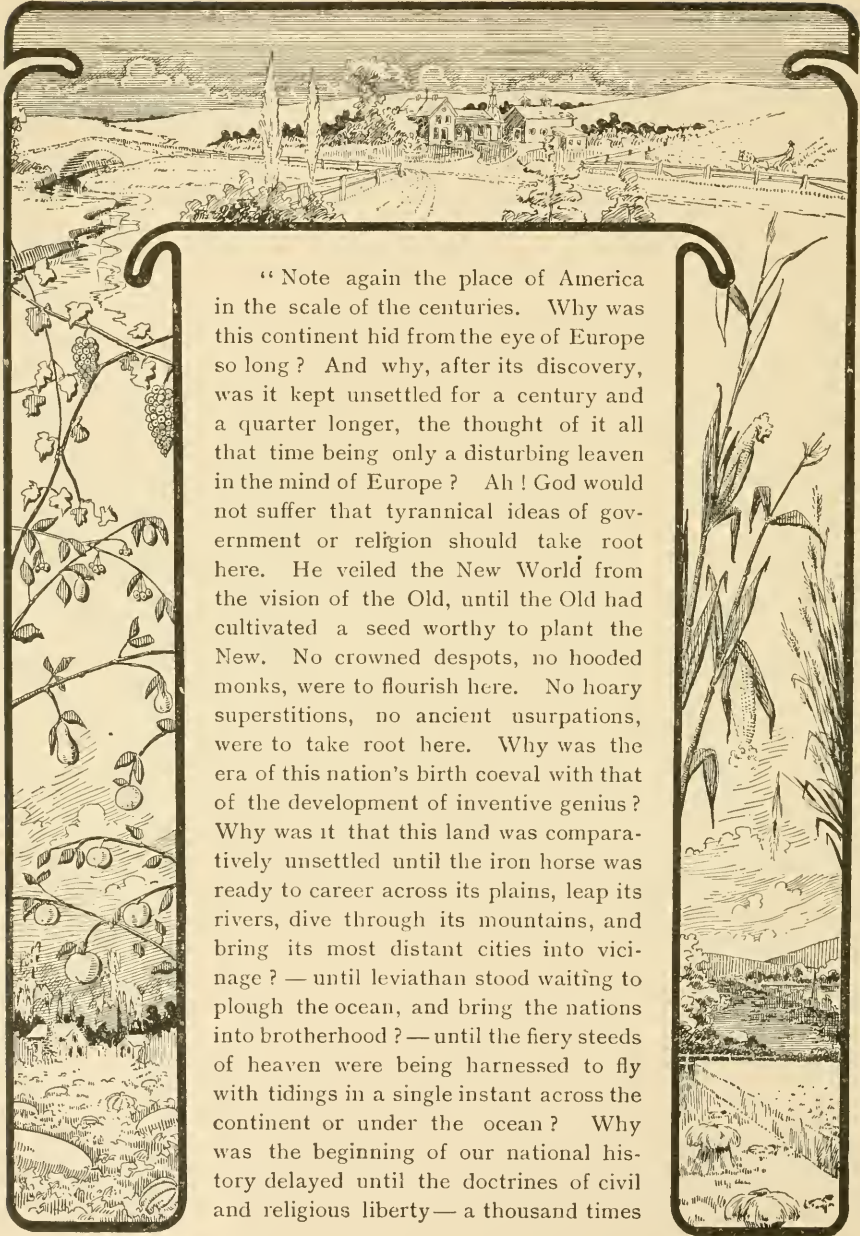
American missionaries have gone to all the world, and in numbers and activity hold an equal place with those of any other nation; while the American Bible Society, in the extent of its operations, sending out millions of copies of the Scriptures in all the leading

languages of the world, stands next to the original society of the mother country. The American Bible Society was organized in New York City in 1817. The original society of the mother country, the British and Foreign Bible Society, London, was organized in 1804.

This country has now come to be looked upon as the model, after which other governments may profitably pattern. Under the title of "The Model Republic," Cyrus D. Foss, pastor of St. Paul's Methodist Episcopal church, New York, preached a sermon, from which the reader will be pleased to read the following extracts, as a fitting close to the present chapter:—

"Let every thoughtful American bless God that he lives in this age of the world, and in this country on the globe; not in the dark past, where greatness and even goodness could accomplish so little; not in the Oriental world, where everything is stiffened and is hard as cast-iron; but now where such mighty forces are at work for the uplifting of humanity, and just here at this focal point of power. . . .

"I maintain to-day that God has signalized this great American nation, this democratic republican nation, this Protestant Christian nation, above all the nations that are, or ever have been, upon the face of the globe, by the place and the work he has assigned it. Look at its place on the globe, and its place among the centuries. What a magnificent arena for a young nation to step forth upon, and begin its march to a destiny inconceivably glorious! Suppose an angel flying over all the earth two hundred years ago, looking down upon the crowded populations of Europe and Asia, and the weak and wretched tribes of Africa, perceiving that humanity never rises to its noblest development, save in the north temperate zone; turning his flight westward across the Atlantic, there dawns upon him the vision of a new world, a world unpopulated save by a few scattered and wandering tribes of aboriginal savages, and by thirteen sparse colonies of the hardiest and best of immigrants along the Atlantic coast. He beholds a continent marvelously beautiful, with unlimited resources to be developed; its rivers open all parts of the country, and bring all into communication with two great oceans and with the tropic gulf. He sees a soil inexhaustibly fertile; he sees the mountains (for an angel's eye can search their treasures) full of gold, silver, copper, iron, and coal. He sees a country insulated by three thousand miles of ocean from all the nations, needing contiguity with none—a Cosmos in itself. Would not this angel-gazer say, 'My God has assuredly made and endowed this peerless continent for some glorious end. The rest of the world is occupied, and the most of it cursed by occupation. Here is virgin soil; here is an arena for a new nation, which, perchance, profiting by the mistakes of the long, dark past, may, by the blessing of God, work out for itself and for humanity a better destiny.'



strenuously asserted and bravely defended—had emerged into prominence and power, so that the American freeman of to-day stands upon the shoulders of thirty generations of heroic battles for the right?

“No candid man can ponder these thoughts without wondering what God designs for this young giant which he has so located on the surface of this globe, and on the scale of the centuries.

“The thesis I shall defend is this: God designated the United States of America as the *model Republic and the great evangelizer of the world*. The questions I have just propounded suggest a line of argument which will prove this proposition, and by proving it, devolve upon us here in this country a responsibility, the like of which has never been laid upon any nation. Let me premise two things essential to the argument: America is certainly the observed of all observers. The eyes of all nations are upon her. This free government, this ‘experiment at free government,’ as European absolutists have sneeringly termed it, fixes the gaze of the whole world. There is no nation, no tribe, civilized or semicivilized, on the whole earth, that does not look this way, and feel that humanity has a stake in this land. This Hercules, who, when in his cradle, bearded and defeated the British Lion; who, in his callow youth, repeated that feat on those watery plains, where, till then, the foe had ranged acknowledged lord, and who has just now, in his vigorous manhood, throttled and slain the many-headed hydra of rebellion,—this Hercules, somehow, has come to be gazed upon by all lands, and, somehow, the oppressed of every nation on the face of the earth have reached the conviction that he is their champion.

“The other preliminary thought is this: In stating the mission of America, I have mentioned two things,—that God meant it to be a model Republic, and the great evangelizer, and these two are one. . . .

“The historian utters this reflection: ‘Whether true or false, sublime or ridiculous, men must have a religion.’ Later, and with deeper meaning, Perrier, successor to Lafayette as prime minister to Louis Philippe, said on his death-bed: ‘France must have religion.’ So I say to-day concerning that better faith which overthrows what Romanism sets up, which breaks the shackles Romanism binds on, which is the only security of national permanence, *America must have religion. In order to be the model Republic, she must be the great evangelizer.*

“The two evangels of civil and religious liberty are ours. There are two great methods by which God indicates his will concerning a nation,—by the providential training he bestows upon it, and by the resources he puts within its reach. Now, in the light of these two criteria, let us look at this country, and see if God does not proclaim his will as plainly as though he had written it in letters of fire on the sky over every American sunset, or deeply graven it in rocky characters on the crest of every American mountain: ‘My will is, that on this new continent, the nation I plant here shall be the model Republic and the great evangelizer of the world.’ . . .

“ America was discovered just after the art of printing had begun its marvelous quickening of the human mind. Now who shall settle it? Papists? They found it. Spaniards? Frenchmen? Both wanted it. No; God’s plan will be imperiled unless colonists of a certain language, and of a certain religious faith, shall be the first settlers of the land. The settlers must have the truest religious faith there is on the earth, and must speak only that language which, more than any other language, is full of the inspiration of liberty. They come — and for what? With the noblest motives that ever inspired the bosom of an emigrant, see them land from the ‘ Mayflower ’ upon the frozen beach, amid the storms of winter, dropping tears which froze as they fell, and yet tears of gratitude.

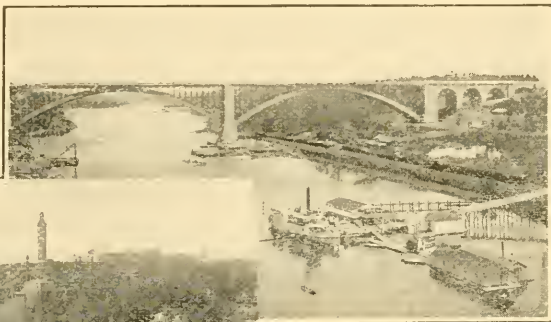
“ ‘ What sought they thus afar?
 Bright jewels of the mine?
 The wealth of seas? the spoils of war? —
 They sought a faith’s pure shrine.
 Aye, call it holy ground,
 The spot where first they trod;
 They left unstained what there they found —
 Freedom to worship God.’

— *Mrs. Hemans.*

“ They had trouble enough from the aborigines to drive them together, and to drive them to God. They had the utmost simplicity of manners, the utmost reverence for the Bible, and the utmost detestation of tyranny, whether in the Church or State. They had not for the love of freedom left their homes in the Old World to become slaves in the New. The God who instituted the colonies moulded their history. He kept them connected with the mother country until they were strong enough to stand alone among the nations, and then he overruled the manner of their breaking away so as to inspire them with a perpetual hatred of all oppression. Why the British Parliament should have passed the Stamp Act, and why, in repealing it, it should have re-asserted the false principles underlying it; why it should have so long persisted in treating Englishmen here as Englishmen there would never have submitted to be treated at all, no man can explain on any other hypothesis than this: that England was judicially blinded, in order that America might be free.

“ And this is not merely the opinion of Americans spoken a century after. It was the opinion of British statesmen at the time. The halls of Parliament, the whole realm, rang with notes of warning at that hour. Lord Chatham said: ‘ The gentleman tells us that America is obstinate, America is almost in open rebellion. I rejoice that America has resisted. Three millions of people so dead to all the feelings of liberty as voluntarily to be slaves would have been fit instruments to make slaves of the rest.’ This was said in Parliament ten years before the Declaration of Independence. Wesley, who is usually represented as having been the foe of our independence, and to whom history has at length done tardy justice, on the very first day after the reception of the news of Lexington and Concord, sat down and wrote to Lord North and the Earl of

Dartmouth, each an emphatic letter: 'I am a High-churchman, the son of a High-churchman, brought up from my childhood in the highest notions of passive obedience and non-resistance: and yet, in spite of all my long-rooted prejudices, I cannot avoid thinking these, an oppressed people, asked for nothing more than their legal rights, and that in the most modest and inoffensive manner that the nature of the thing would allow.' 'And if arms were to be resorted to, how could it happen that Great Britain should fail in the contest? How could it be that she should not be able, after overpowering the fleets and armies of the first nations of Europe [and this is an Englishman's question], immediately to discomfit the farmers and merchants of America?' There is but one explanation: 'We got not the land in possession by our own sword, neither did our own arms save us; but Thy right hand and Thine arm, and the light of Thy countenance, because Thou hadst a favor unto us.' God released the young



Washington Bridge, New York City

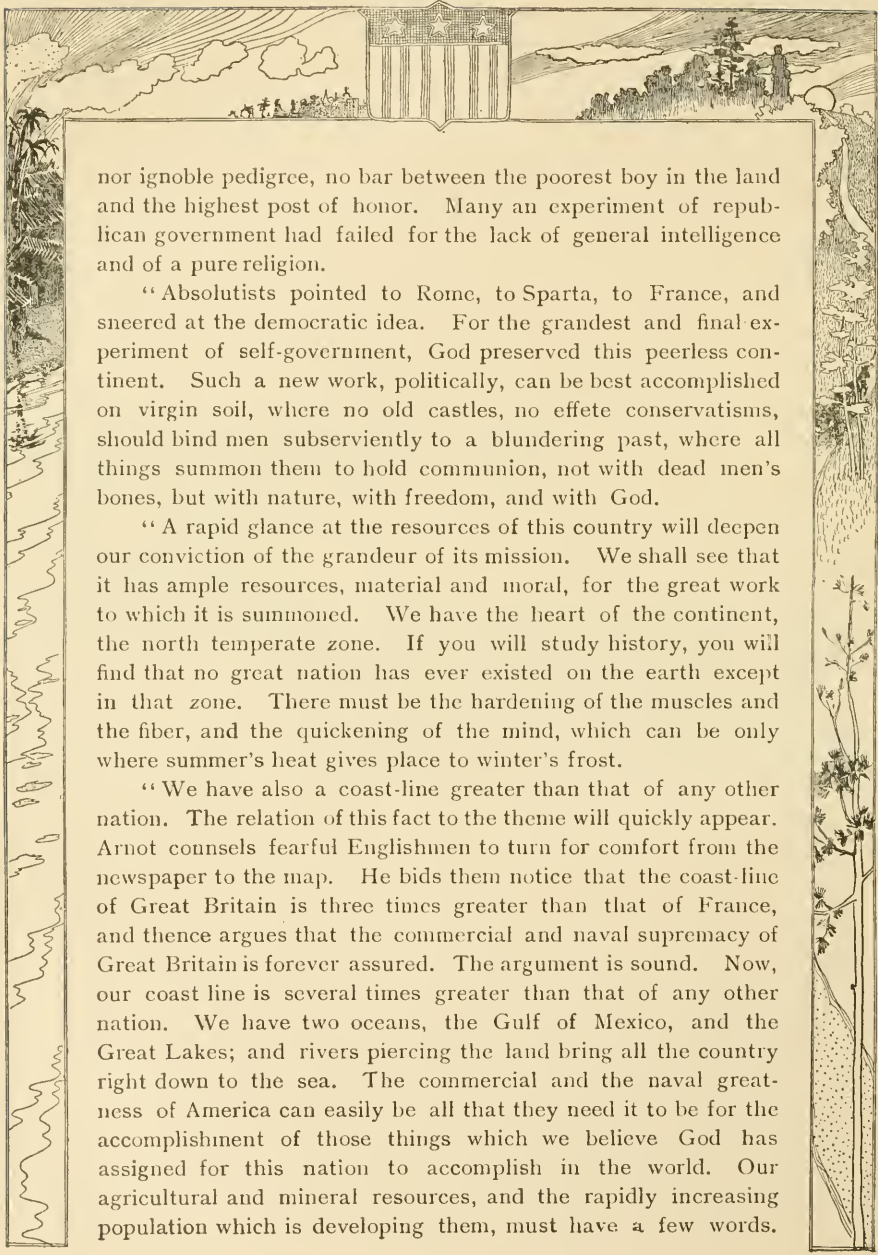
Aqueduct and Waterworks of New York City

giant from the swaddling-bands of colonial dependence. And why should it not be so?

Why should a country

like this, the most magnificent of any country on the earth, a country in whose lakes England might have been thrown and buried, whose descending seas make her greatest rivers appear, in comparison, like brooks and rivulets, whose cataracts might have drowned out her cities,—why should this magnificent country be shackled by the chains put on it by the selfishness of its parent? It was not according to the will of God. He chose that here, in an independent career of unparalleled freedom to man, this country should go forth on its path of progress, and hold its place among the nations, unsurpassed by any, until human happiness and grandeur this side the grave should be no more.

“The ideal of government is popular government. The divine right of kings is an exploded fancy. The best ends of government can never be realized by the rule of one or of a few. God gave to Israel a king in his wrath. The rights of man, the dignity of man, the direct relation and responsibility of man to God—these ideas stand forth most clearly where there is no king, [no pope], no noble



nor ignoble pedigree, no bar between the poorest boy in the land and the highest post of honor. Many an experiment of republican government had failed for the lack of general intelligence and of a pure religion.

“Absolutists pointed to Rome, to Sparta, to France, and sneered at the democratic idea. For the grandest and final experiment of self-government, God preserved this peerless continent. Such a new work, politically, can be best accomplished on virgin soil, where no old castles, no effete conservatisms, should bind men subserviently to a blundering past, where all things summon them to hold communion, not with dead men’s bones, but with nature, with freedom, and with God.

“A rapid glance at the resources of this country will deepen our conviction of the grandeur of its mission. We shall see that it has ample resources, material and moral, for the great work to which it is summoned. We have the heart of the continent, the north temperate zone. If you will study history, you will find that no great nation has ever existed on the earth except in that zone. There must be the hardening of the muscles and the fiber, and the quickening of the mind, which can be only where summer’s heat gives place to winter’s frost.

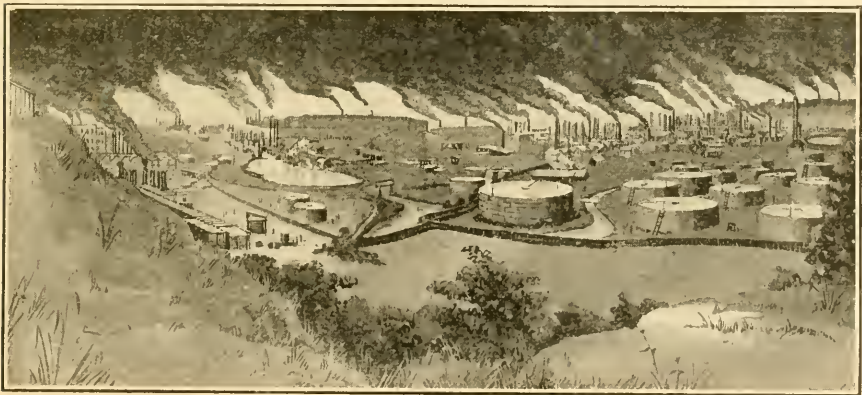
“We have also a coast-line greater than that of any other nation. The relation of this fact to the theme will quickly appear. Arnot counsels fearful Englishmen to turn for comfort from the newspaper to the map. He bids them notice that the coast-line of Great Britain is three times greater than that of France, and thence argues that the commercial and naval supremacy of Great Britain is forever assured. The argument is sound. Now, our coast line is several times greater than that of any other nation. We have two oceans, the Gulf of Mexico, and the Great Lakes; and rivers piercing the land bring all the country right down to the sea. The commercial and the naval greatness of America can easily be all that they need it to be for the accomplishment of those things which we believe God has assigned for this nation to accomplish in the world. Our agricultural and mineral resources, and the rapidly increasing population which is developing them, must have a few words.

“Sir Morton Peto, the great railroad manager, whose travels in our own country excited so much attention in financial circles, went back to his own country amazed at our resources, and wrote a book which you ought to read. It would astound you by its revelations of the greatness of our country, which we



Comparative Wheat Production of the United States and Other Principal Countries

ourselves do not begin to understand. Let me give you two or three facts concerning our resources. In 1850 the ten Western States produced 46,000,000 bushels of wheat; in 1860, 102,000,000. [Now the whole country produces annually 577,303,846 bushels of wheat.] The mines of gold and silver are nearly all on public lands, and Governor Walker says: ‘They are the property of the Federal government, and their intrinsic value exceeds our public debt.’ It wants only the Pacific Railroad [it has several now], to make them yield \$150,000,000, annually. In Missouri there is an iron mountain 228 feet high, covering an area of 500 acres, and containing 230,000,000 tons of pure ore, and every foot of descent below the surface will give 3,000,000 tons. The upper seam of the coal field about Pittsburg contains over 53½ thousand million tons of coal—that is 2,000 tons for every dollar of our national debt; and the Keystone State, which in other ways contributed so nobly to the national cause, came forward in the hour of our sorest need, and poured into our finances an element of a marvelous quickening and strength — oil, which lubricated the machinery of the govern-



Oil Industry

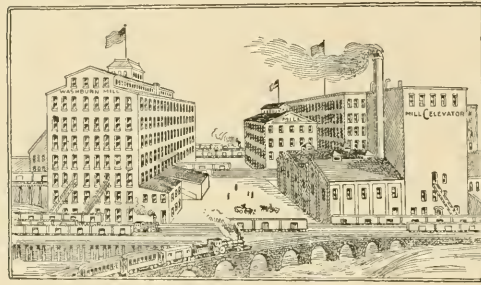
ment, and helped to illuminate the night of our trial. In 1862, 42,000,000 gallons of petroleum were exported, and its benefits extended far beyond its cash value. It employed labor and rewarded capital: it stimulated internal industry and external commerce. But all our people are employed; how, then, can these immense resources ever be developed?—By the rapidly multiplying millions. In 1800, there were in Indiana 4,875 inhabitants; in 1860, 1,350,428 [in 1901, 2,516,462]. In 1849, in Minnesota, 4,000 inhabitants; in 1864, 350,000 [in 1901, 1,751,394]. In 1850, there were 1,900 acres of land ploughed in Minnesota; in 1860, 433,276 acres.

“Now, what is the bearing of these startling facts upon our argument? A great nation must be materially great. It must have ground to stand on, and a

field to work in, for only work can make a man or a nation great. These amazing resources are to furnish us the machinery for a splendid career of civil, moral, and religious progress.”

The *Review of Reviews*, July, 1901, says:—

“A good many Englishmen, taking a more philosophical view of the situation, have already reconciled themselves to the fact



Flour Mills, Minneapolis, Minn.

that the United States is henceforth to surpass all other manufacturing nations, and they are calmly investing their money in the shares of the American industrial companies.”

Mr. Frederic Harrison, in the *Nineteenth Century* for June, 1901, gives the impressions of America he received in his recent visit to the United States. He says:—

“My own impression is that in spite of the vast proportion of immigrant population, the language, character, habits, of native Americans rapidly absorb and incorporate all foreign elements. In the third or fourth generation, all exotic differences are merged. In one sense the United States seemed to me to be more homogeneous than the United Kingdom. There is no State, city, or large area which has a distinct race of its own, as Ireland, Wales, and Scotland have; and of course there is nothing analogous to the diverse nationalities of the British empire. From Long Island to San Francisco, from Florida Bay to Vancouver Island, there is one dominant race and civilization, one language, one type of law, one sense of nationality. That race, that nationality, is American to the core, and the consciousness of its vast expansion and collective force fills the mind of American citizens as nothing can do to this degree in the nations of Western Europe.”



ORIGINAL MAIL COACH UNDER DIFFICULTY



THE MODERN MAIL TRAIN AT FULL SPEED

ELEMENTS OF AMERICAN GREATNESS.

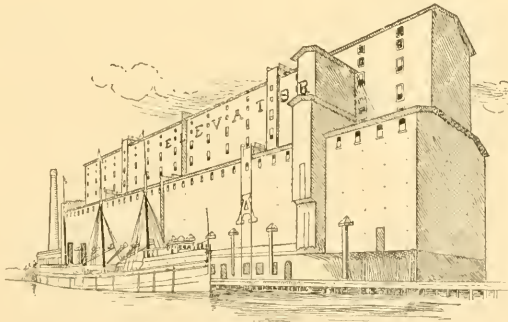
In short, Mr. Harrison found here something more than “mere bigness.” Vast expansion, collective force, inexhaustible energy,—these were the impressions forced on the visitor, beyond all that he could have conceived, or had expected to find. He says :—

“No competent observer can doubt that in wealth, manufactures, material progress of all kinds, the United States in a very few years must hold the first place in the world without dispute. The natural resources of their country exceed those of all Europe put together. Their energy exceeds that of the British, their intelligence is hardly second to that of Germany and France. And their social and political system is more favorable to material development than any other society devised by man. Of course, for the American citizen and the thoughtful visitor, the real problem is whether this vast prosperity, this boundless future of theirs, rests upon an equal expansion in the social, intellectual, and moral sphere.”

As to educational activities, he says :—

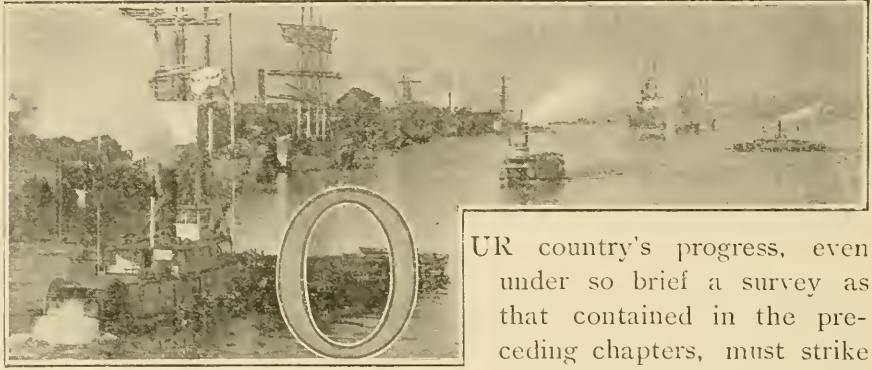
“Chicago struck me as being somewhat unfairly condemned, as devoted to nothing but mammon and pork. Certainly during my visit I heard of nothing but the progress of education, university endowments, people’s institutes, libraries, museums, art schools, workingmen’s model dwellings and farms, literary culture, and scientific foundations.”

Mr. Harrison concluded that “the educational machinery of the nation, taken as a whole, must be at least tenfold that of the United Kingdom.”



CHAPTER IV

THE HAND OF PROVIDENCE



Willamette Harbor Oregon

OUR country's progress, even under so brief a survey as that contained in the preceding chapters, must strike every one as a marvel of national growth. And when we

take into consideration the convictions expressed by some of the eminent authors from whom we have quoted, that the hand of Providence has been more conspicuous in the development of this nation than in that of any other, it is calculated to intensify greatly our interest in the subject, and hasten us on to an investigation of the query whether this nation is not mentioned in that prophetic Word which has outlined the great epochs of human history, pointed out the nations, and in some instances the individuals, which were to act a part therein, and described the movements they would make. Certainly if the hand of Providence has been so conspicuously present in our history, as some of the writers already referred to affirm, we could hardly do less than look for some mention of this government in that Book which makes it a special purpose to record the workings of that Providence among mankind. What, then, are the probabilities in the matter? On what conditions might we expect to find mention of it? If the same conditions exist here as those which have made other nations subjects of prophecy, should we not expect to find

mention of this also? On what conditions, then, have other nations found a place on the prophetic record? The answer is that it is on these conditions; namely, first, if they have acted any *prominent part* in the world's history; and secondly, and above all, if they have had *jurisdiction over the people of God*, or, in other words, have maintained such relations with them that the history of the people of God could not be written without mention of the nation with which they were connected. By comparing the prophecies and records of the Bible with the records of secular history, we find data from which to deduce the rule here given respecting the prophetic mention of earthly governments; and as it is a very important one, the reader will permit us to state it again: Whenever the relation of God's people to any nation is such that a true history of His people, which is the leading object of revelation, could not be given without a notice of the people, such nation is mentioned in prophecy.

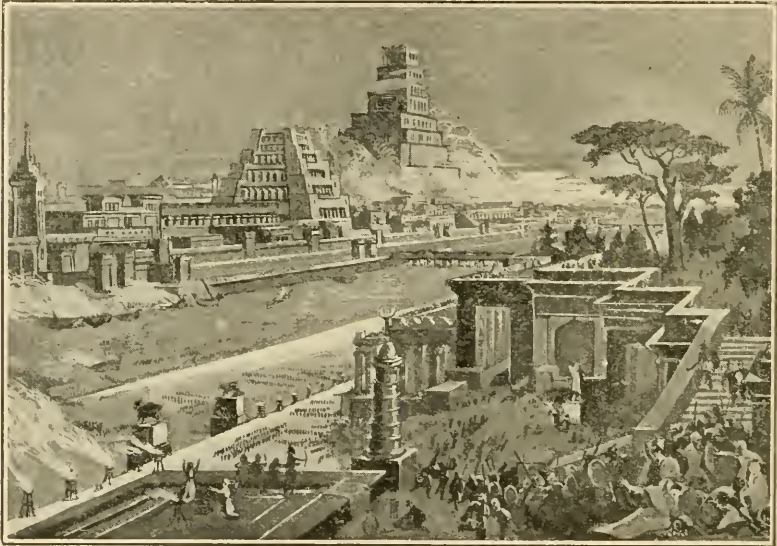
And all these conditions are certainly fulfilled in our government. As regards the first, no nation has ever attracted more attention, excited more profound wonder, or given promise of greater eminence or influence among the nations of the earth; and as touching the second, certainly here, if anywhere on the globe, is to be found a strong array of Christians, such as are the salt of the earth and the light of the world, whose history could not be written without mention of that government under which they live and enjoy their liberty.

A SERIES OF SYMBOLS EXAMINED.

With these probabilities in favor of the proposition that this government should be a subject of prophecy, let us now take a brief survey of those symbols found in the word of God which represent earthly governments. These are found chiefly, if not entirely, in the books of Daniel and the Revelation.

In Daniel 2 a symbol is introduced in the form of a great image consisting of four parts, — gold, silver, brass, and iron. This image is finally dashed to atoms, and a great mountain, taking its place, fills the whole earth, and remains forever. In Daniel 7 the prophet records a vision in which he was shown a lion, a bear, a leopard, and a great and terrible nondescript beast, which, after passing through a new and remarkable phase, is cast into a lake of fire, and utterly perishes.

In Daniel 8 mention is made of a ram, a he-goat, and a horn, little at first, but waxing exceeding great, which is finally broken without hand. Verse 25. In Revelation 9 we have a description of locusts like unto horses. In Revelation 12 we have a great red dragon. In Revelation 13 a blasphemous leopard beast is brought to view, and another beast with two horns like a lamb. In Revelation 17, John gives us a graphic pen-picture of a scarlet-colored beast, upon which a woman



Fall of Ancient Babylon

sits, holding in her hand a golden cup, full of filthiness and abomination.

What governments and what powers are represented by all these symbols? Do any of them symbolize our own government? Some of them certainly represent earthly kingdoms, for so the prophecies themselves expressly inform us;¹ and in the application of nearly all of them there is quite a uniform agreement among expositors. The four parts of the great image of Daniel 2 represent four kingdoms.

¹Thus, interpreting the different divisions of the great image, Daniel said to Nebuchadnezzar, King of Babylon, "Thou art this head of gold." Dan 2 : 38. The remaining parts—silver, brass, iron—are called three succeeding "kingdoms." Verses 39, 40. In Dan, 8 : 10, 11, the ram is called Media and Persia, the rough goat, Grecia, and the notable horn, her first king. Thus are we established in the line of interpretation, and guided in the application.

They symbolize, respectively, ancient Babylon, or Chaldea, Medo-Persia, Grecia, and Rome. The lion of the seventh chapter also represents Babylon; the bear, Medo-Persia; the leopard, Grecia; and the great and terrible beast, Rome. The horn with human eyes and mouth, which appears in the second phase of this beast, represents the papacy, and covers its history down to the time when it was temporarily overthrown by the French



Ancient Athens

in 1798. In Daniel 8, likewise, the ram represents Medo-Persia; the he-goat, Grecia; and the little horn, Rome. All these have a very clear and definite application to the governments named. None of them thus far can have any reference to the United States.

The symbols brought to view in Revelation 9, all commentators concur in applying to the Saracens and Turks. The dragon of Revelation 12 is the acknowledged symbol of pagan Rome. The leopard beast of Revelation 13 can be shown to be identical with the eleventh horn of the fourth beast of Daniel 7, and hence to symbolize the papacy. The scarlet beast and the woman of Revelation 17 as evidently apply also to Rome under papal rule, the symbols having

especial reference to the distinction between the civil power and the ecclesiastical, the civil being represented by the beast, the ecclesiastical by the woman seated thereon.

There is one symbol left, last but not least, the youngest of the family, that vigorous and sprightly fellow with two horns like a lamb, brought to view in Revelation 13: 11-17 — what nation does that symbolize? On this there is more difference of opinion. Let us, therefore, before seeking for an application, look at the time and territory covered by those already examined. Babylon and Medo-Persia covered all the civilized portion of Asia, in ancient times. Greece covered Eastern Europe, including Russia. Rome, with the ten kingdoms into which it was divided before the end of the fifth century A. D., as represented by the ten toes of the image, the ten horns of the fourth beast of Daniel 7, the ten horns of the dragon of Revelation 12, and the ten horns of the leopard beast of Revelation 13 and Dan. 7: 24, covered all Western Europe. In other words, all the civilized portions of the eastern hemisphere are absorbed and appropriated by the symbols already examined.

But there is a mighty nation in this western hemisphere, worthy, as we have seen, of being mentioned in prophecy, which is not yet brought in; and there is one symbol remaining on the prophetic page, the application of which has not yet been made. All the symbols but one are applied, and *all* the available portions of the earth, with the exception of our own land, are covered by the nations which these symbols represent. Of all the symbols mentioned, one alone — the two-horned beast of Revelation 13 — is left; and of all the countries of the earth respecting which any reason exists why they should be mentioned in the prophecy at all, one alone — our own government — remains. Do the two-horned symbol and the United States belong together? If they do, then *all* the symbols find an application, and *all* the ground is covered. If they do not, it follows, first, that the United States is not represented in prophecy by any of the national symbols, as, for the reasons already stated, we should expect it would be; and secondly, that the two-horned symbol of Rev. 13: 11-17 finds no government to which it can apply. But the first or these suppositions is not *probable*; and the second is *not possible*.

CHAPTER V

PROPHECY SPEAKS, AND WHAT IT SAYS



LET us now enter upon a more particular examination of the second symbol of Revelation 13, seeking to determine its application with greater certainty. What is said respecting this symbol—the beast with two horns like a lamb—is not an isolated and independent prophecy, but is connected with what precedes; and the symbol itself is but one of a series. It is proper, therefore, to examine briefly the preceding symbols, since if we are able to make a satisfactory application of them, it will guide us in the interpretation of this.

The line of prophecy of which this forms a part commences with Revelation 12. The book of the Revelation is evidently not one consecutive prophecy of events to transpire from the beginning to the close of the gospel dispensation, but is composed of a series of such consecutive prophecies, each line taking up its own class of events, and tracing them through from the days of the prophet to the end of time; and when one line of prophecy is completed, another is introduced into the narrative, which in order of time goes back into the past, perhaps to the beginning, and follows its own series of events down to the end. That such a new series of prophetic events is introduced in Revelation 12, is evident; because in the preceding chapter a line of prophecy comes to its completion in the great day of God's wrath, the judgment of the dead, and the eternal reward of those that fear God and revere his name. No line of prophecy can go farther; and any events to transpire in probation, *subsequently* mentioned, must of course belong to a *new series*.

Commencing, then, with chapter 12, how far does the line of prophecy there introduced extend?—The first symbol which can be applied to an earthly government is the great red dragon. The second is the beast of Revelation 13, which, having the body of a leopard, may for brevity's sake be called "the leopard beast." To this beast the dragon gives his seat, his power, and great authority. This beast, then, is connected with the dragon, and belongs to this line of prophecy. The third symbol is the two-horned beast of Revelation 13. This beast exercises certain power in the presence of the leopard beast, and causes the earth and them that dwell therein to worship him. This beast, therefore, is connected with the leopard beast, and hence belongs to the same line of prophecy. The conclusion of the prophecy is not reached in chapter 13, and hence this line of events does not end with that chapter, but must be looked for farther on in the record. Going forward into chapter 14, we find a company brought to view who are redeemed from among men (an expression which can mean nothing else than translation from among the living at the second coming of Christ); and they sing a song before the throne which none but themselves can learn. In chapter 15 we have a company presented, who have gotten "the victory over the beast, his image, his mark, and the number of his name," the very objects which are brought to view in the concluding portion of Revelation 13. This company also sing a song, even the song of Moses and the Lamb; and they sing it while standing upon the sea of glass, as stated in verse 2. Turning to chapter 4:6, we learn that this sea of glass is "before the throne." The conclusion therefore follows that those who sing before the throne, in chapter 14, are identical with those who sing on the sea of glass (before the throne), in chapter 15, inasmuch as they stand in the same place, and the song they both sing is the first glad song of actual redemption. But the declarations found in chapter 15 show that the company introduced in the opening of chapter 14 have been in direct conflict with the powers brought to view in the closing verses of chapter 13, and have gained the victory over them. Being thus connected with these powers, they form *a part of the same line of prophecy* of Revelation 12 and 13. But here, in Rev. 14:1-5, this line of prophecy must end; for this company is spoken of as *redeemed*; and no line

of prophecy, as already noticed, can go beyond the opening of the eternal state.

The line of prophecy in which the two-horned beast stands, is, therefore, one which is *very clearly defined*; it *commences* with *chapter 12* and *ends* with *verse 5 of chapter 17*. The student of prophecy finds it one of vast importance; the humble child of God, one of transcendent interest. It begins with the Church, and ends with the Church,—the Church, at *first* in humility, trial, and distress; at *last*, in victory, exaltation, and glory. This is the one object which ever appears the same in all the scenes here described, and whose history is the leading theme of the prophecy, from first to last. Trampled under the feet of the three colossal persecuting powers here brought to view, the followers of Christ for long ages bow their heads to the pitiless storm of oppression and persecution; but the end repays them for all; for John beholds them at last, the storms all over, their conflicts all ended, waving palm-branches of victory, and striking from harps celestial a song of everlasting triumph within the precincts of the heavenly land.

Having found the line of prophecy of which the symbol before us forms a part thus definitely located and defined, we now enter upon its examination. The first inquiry is, What power is designated by the great red dragon of Revelation 12? The chapter first speaks of a woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars. A woman is the symbol of a church, a lewd woman representing a corrupt or apostate church (as in Eze. 23 : 2-4, etc., which refers to the Jewish Church in a state of backsliding; and in Rev. 17 : 3-6, 15, 18, which refers to the apostate Romish Church); and a virtuous woman representing the true Church, as in the verse under consideration. At what period in her history could the Church of Christ be properly represented as here described?—*Answer*, At the opening of the gospel dispensation, and *at no other time*; for then the glory of this dispensation, like the light of the *sun*, had just *risen upon her*; the former, or Mosaic, dispensation, which, like the moon, shone with a borrowed light, had just passed, and lay beneath her feet; and twelve inspired apostles, like a crown of twelve stars, graced the first organization of the gospel Church. To this period these representations can apply, but cannot

apply to any other. The prophet antedates this period a little by referring to the time when the Church, with long expectation, was awaiting the advent into this world of the glorious Redeemer, and represents the new dispensation as already opened, and the Christian Church organized, as this was the condition in which Christ was to leave it at the conclusion of His brief earthly ministry.

A man child, represented as the offspring of this woman, now appears upon the scene. Verse 5. The child here brought to view was our Lord Jesus Christ; for He was to rule all nations with a rod of iron, and He was caught up to God and His throne. These declarations are true of Christ; but *they are not true of any other being that has appeared in this world*; and this fact must determine the application, beyond the possibility of any question. (See Ps. 2:7-9; Eph. 1:20, 21; Heb. 8:1; Rev. 3:21.) There can therefore be no mistake as to the time *when*, nor the place *where*, we are to locate the beginning of this chain of prophecy. It begins with the constitution of the Christian Church, at the opening of the present, or Christian dispensation. It is necessary to mark these facts, in order to identify the power symbolized by the great red dragon; for the question, What power is meant by the dragon? is the one to which we are now seeking an answer. The woman was the Church; and the man child was Christ; and the dragon stood before the woman, to devour her child as soon as it should be born. Now, what organized government attempted to destroy Jesus Christ when he appeared in this world? Who sought to destroy the wonderful babe of Bethlehem?—Herod. And who was Herod?—A Roman governor. Rome was at that time the only political power which could be represented in prophetic symbol; for its dominion was then universal. Rome ruled over all the earth. Luke 2:1. Rome, then, was the responsible party in the effort to destroy Jesus Christ as soon as he was born. It is not without good reason, therefore, that pagan Rome is considered among Protestant commentators to be the power represented by the great red dragon, and it is a fact worth mentioning, that during the second, third, fourth, and fifth centuries of the Christian era, next to the eagle, the *dragon* was the principal standard of the Roman legions; and that dragon was painted *red*.

There is but one objection we need pause to answer before pass-

ing to the next symbol. Is not the dragon plainly called the "devil" and "Satan" in verse 9? How, then, can the term "dragon" be applied to pagan Rome? That it is primarily applied to the devil, as a *personality*, there seems to be no doubt; but when some government is taken, and becomes so thoroughly imbued with that personality as to be his complete representative and his chief agent, could not that government be consistently called by the same name?—Most assuredly. And so it was with Rome. Rome, being at this time pagan, and the supreme empire of the world, was the great and sole agent in the hands of the devil for carrying out his purposes, so far as they pertained to national affairs: hence the use of that symbol to designate, and the application of that term to describe, the Roman power.

Having identified the power symbolized by the dragon, it is not necessary here to enter into other particulars concerning it, our object being to hasten on to the second symbol of chapter 13. We therefore pass on to an examination of the next symbol, which is the leopard beast of the first part of chapter 13. To this beast the dragon gives his seat, his power, and great authority. Verse 2. It would be sufficient on this point simply to show to what power the dragon, pagan Rome, transferred its seat and gave its authority. The seat of any government is certainly its capital city. The city of Rome was the dragon's seat. But in *A. D. 330*, Constantine transferred the seat of empire from Rome to Constantinople; and Rome was given up—to what? to decay, desolation, and ruin?—No; but to a *power* which would render it far more celebrated than it had ever been before, not as the seat of pagan emperors, but as the city of St. Peter's so-called successors, the seat of a spiritual kingdom which was not only to become more powerful than any secular government, but which, through the magic of its fatal sorcery, was to exercise dominion over the kings of the earth. *Thus was Rome—the seat of the dragon—given to the papacy by the transfer of the throne of the emperors to Constantinople by Constantine A. D. 330; and the decree of Justinian, issued in 533, and carried into effect in 538, constituting the pope the head of all the churches and the corrector of heretics, was the investing of the papacy with that power and authority which the prophet foresaw.* (See "Croly on the Apocalypse," pp. 114, 115.)

It is very evident, therefore, that this leopard beast is a symbol of the papacy. But there are other considerations which prove this. This beast had the body of a leopard, the mouth of a lion, and the feet of a bear. In Daniel's vision of chapter 7, the prophet was shown a lion, a bear, and a leopard; and the fact that this beast of Revelation 18 has the features of each of these, shows it to be some power which succeeded the kingdoms symbolized by those three beasts of Daniel's prophecy, and one which retained some of the



Rome in the time of Aurelian

characteristics of them all; *and that was Rome*. But this is not the first, or pagan, form of the Roman government; for that is represented by the dragon; and this is the form which next succeeded that, which was the papal.

But what most clearly shows that this beast represents the papacy is its identity with the little horn of the fourth beast of Daniel 7, which all Protestants agree in applying to the papal power.

1. *Their Chronology*. — (1) After the great and terrible beast of Daniel 7, which represents Rome in its first, or pagan, form, is fully developed, even to the existence of the ten horns, or the division of

the Roman empire into ten parts, the little horn arises. Verse 24. (2) This leopard beast likewise succeeds the dragon, which also represents Rome in its pagan form. These powers—the little horn and the leopard beast—appear, therefore, upon the stage of action at the *same time*; *i. e.*, next after the decadal division of the Roman empire, as shown by the ten horns of Daniel's fourth beast, and after the same division into ten parts, as symbolized by the ten horns of the dragon.

2. *Their Location*.—(1) The little horn plucked up three horns to make way for itself. The last of these, the Gothic horn, was plucked up when the Goths were driven from Rome in 538, and the city was left in the hands of the little horn, which has ever since held it as the seat of its power. (2) To the leopard beast, also, the dragon gave its seat, the city of Rome. They therefore occupy the *same location*.

3. *Their Character*.—(1) The little horn is a blasphemous power; for it speaks great words against the Most High. Dan. 7:25. (2) The leopard beast is also a blasphemous power; for it bears upon its head the name of *blasphemy*; it has a mouth speaking great things and *blasphemies*; and he opens his mouth in *blasphemy* against God to “*blaspheme* His name, and His tabernacle, and them that dwell in heaven.” Rev. 13:1, 5, 6. Therefore, they both maintain exactly the *same character*.

4. *Their Work*.—(1) The little horn, by a long and heartless course of oppression against the saints of the Most High, wears them out; and they are given into his hand. Dan. 7:25. He makes war against them, and prevails. Verse 21. (2) The leopard beast also makes war upon the saints, and overcomes them. Rev. 13:7. This shows that they do the *same work*, and against the *same class of people*.

5. *The Time of Their Continuance*.—(1) Power was given to the little horn to continue a “time and times and the dividing of time.” Dan. 7:25. A *time* in Scripture phraseology is one year. Dan. 4:25. (The “seven times” of Nebuchadnezzar's humiliation, Josephus informs us, were *seven years*.) Times, that is two times, the least that can be expressed by the plural, would be two years more; and the dividing of time, or half a time (R. V.), half a year

more, making in all three and a half years. (2) To the leopard beast, power was also given to continue forty-two months. There being twelve months to the year, this period gives us again just three and a half years. And this being prophetic time, a day for a year (Num. 14 : 34; Eze. 4 : 6), and there being, according to Scripture reckoning, thirty days to a month, or three hundred and sixty days to the ordinary Bible year (Gen. 7 : 11, 24; 8 : 4), we have in each case twelve hundred and sixty years for the continuance of the little horn and the leopard beast. Thus we see that they continue *the same length of time*.

6. *Their Overthrow*.—(1) At the end of the "time, times, and a half," the dominion of the little horn was to be taken away. Dan. 7 : 26. (2) At the end of the forty-two months, the same length of time, the leopard beast was also to be slain, politically, with the sword, and go into captivity. Rev. 13 : 3, 10. They, therefore, both *end in the same manner*.

These are points which prove *not merely* similarity, but *identity*. For whenever two symbols, as in this instance, represent powers that—

1. Come upon the stage of action at the *same time*,
2. Occupy the *same territory*,
3. Maintain the *same character*,
4. Do the *same work*,
5. Continue the *same length of time*, and
6. Meet the *same fate*,—

Those two symbols must represent one and the same power.

And in all these particulars there is, as we have seen, the most exact coincidence between the little horn of the fourth beast of Daniel 7 and the leopard beast of Revelation 13; and *all* are fulfilled by *one power*; and that is the *papacy*. For (1) the papacy succeeded to the pagan form of the Roman empire; (2) it has, ever since it was first established, occupied the seat of the dragon, the city of Rome, building for itself such a sanctuary—St. Peter's—as the world nowhere else beholds; (3) it is a blasphemous power, speaking the most presumptuous words it is possible for mortal lips to utter against the Most High; (4) it has worn out the saints, the "Religious Encyclopedia" estimating that the lives of *fifty millions* of

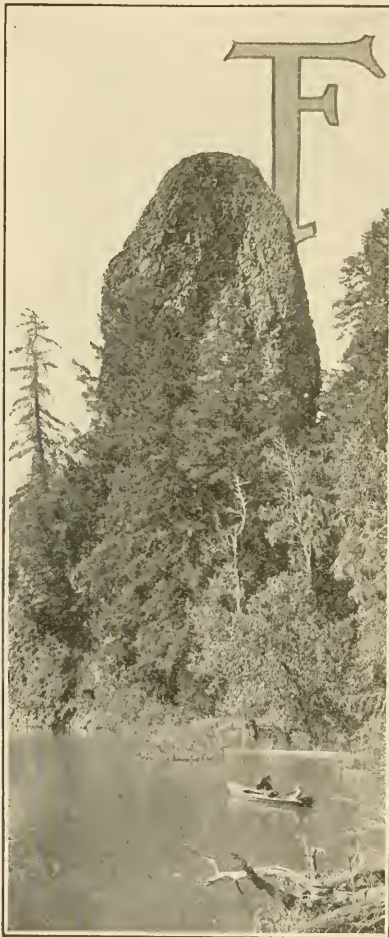
Christians have been quenched in blood by its merciless implements of torture; (5) it has continued a "time, times, and a half," or "forty-two months," or twelve hundred and sixty years; for commencing in 538, when the decree of Justinian in behalf of papal supremacy was first made effectual by the overthrow of the Goths, the papacy enjoyed a period of uninterrupted dominion for just twelve hundred and sixty years, to 1798; and (6) then its power was temporarily overthrown, and its influence permanently crippled, when the French, under Berthier, entered Rome in triumph, and the pope was taken prisoner and died in exile.

Can anyone doubt that the papacy is the power in question, and that by this symbol we are brought down to within a little over a hundred years of our own time? We regard the exposition of the prophecy thus far as clear beyond the *possibility* of refutation; and if this is so, our future field of inquiry lies within a very narrow compass, as we shall presently see.

We have now traced the prophecy down through pagan and papal Rome. Let these facts and the proof on which they rest, be kept clearly in mind, as we proceed to the next and most important and striking fact of all.

CHAPTER VI

LOCATION OF THE GOVERNMENT REPRESENTED BY THE SECOND SYMBOL OF REVELATION 13



Rooster Rock on Columbia River

FOLLOWING, in consecutive order, the leopard, or papal, beast of Revelation 13, comes another symbol, whose appearance the prophet delineates, and whose work he describes, in the following most explicit language:—

“ I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a

mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:11-17.

These few verses, with an allusion to the same power under the name of "the false prophet" in Rev. 16:13 and 19:20, furnish all the testimony we have respecting this symbol, which it is most convenient to call "the two-horned beast;" but brief as it is, it gives sufficient data for a very certain application of the symbol in question. As an example of the world of meaning which prophecy can condense into a few words, a portion of the first verse of the foregoing quotation may be instanced. Here, within a compass of nineteen words, only three of which are words of more than one syllable, six grand points are made, which, taken together, are sufficient to determine accurately the application of this symbol. The prophet says, first, that it is "another beast;" secondly, that when his attention was turned to it, it was "coming up;" thirdly, that it came up "out of the earth;" fourthly, that it had "two horns;" fifthly, that these horns were like those of "a lamb;" and sixthly, that it came up after the preceding beast had gone into captivity.

The two-horned beast, then, is "another beast," in addition to, and different from, the papal beast which the prophet had just had under consideration under the symbol of a leopard beast; that is, it symbolized a power separate and distinct from that which is denoted by the preceding beast. This which John calls "*another* beast" is certainly *no part of the first beast*; and the power symbolized by it is likewise no part of that which is intended by that beast. This is fatal to the claim of those who, to avoid the application of this symbol to our own government, say that it denotes some phase of the papacy; for in that case it would be a part of the preceding, or leopard, beast, not "another beast."

To avoid this difficulty, it is claimed that the two-horned beast represents simply the religious power of Rome under papal rule, while the leopard beast represents only the civil power, and that these symbols correspond to the beast and the woman in Revelation 17, the one being the civil power, the other the ecclesiastical. But this claim also falls to the ground just as soon as it is shown that the leopard beast represents the *religious* as well as the civil element of that power. And nothing is easier than to show this.

Take the first symbol, the dragon. What does it represent? — Rome. But this is not enough; for Rome has presented two great phases to the world, and the inquirer wants to know which one is intended by this symbol. The answer then is, *Pagan Rome*; but just as soon as we add “pagan,” we introduce a religious element; for paganism is one of the oldest and strongest systems of false religion ever devised by the archenemy of truth. It was, then, the religious element in the empire that determined what symbol should be used to represent it; and the dragon represented Rome while under the control of a *particular form of religion*.

But the time comes when another symbol is introduced upon the scene — the leopard beast arises out of the sea. What power is symbolized by this? The answer still is, Rome. But the dragon symbolized Rome, and why not let that symbol continue to represent it? Whoever attempts to answer this question must say that it is because *a change had taken place* in the power. What change? Two kinds of changes are conspicuous in the history of Rome, — changes in the form of government, and a *change in religion*. But this cannot denote any change in the form of government; for the seven different forms of government that Rome consecutively assumed are represented by the *seven heads* of the dragon and the *seven heads* of the leopard beast. The *religious change* alone must therefore be denoted by this change of symbols. Paganism and Christianity were mingled, and the mongrel production was the *papacy*; and this new religion, and this *alone*, made a *change in the symbol necessary*. Every candid mind must assent to this; and this assent is an admission of the utter absurdity of trying to limit this symbol to the civil power alone. So far from its representing the civil power alone, it is to the ecclesiastical element that it owes its very existence. The ecclesiastical is therefore the *essential element*, and without it the symbol *could not exist*.

That the leopard beast represents ecclesiastical as well as civil power is further shown in the arguments already presented to prove that this beast is identical with the little horn of the fourth beast of Daniel 7, which symbolizes the papacy in all its component parts and through all its history. It is the leopard beast alone that is identical with this little horn, not the leopard beast and the two-horned beast taken together.

Again, pagan Rome gave its seat to the papacy. The dragon gave his seat to the leopard beast. If it takes both the leopard beast and the two-horned beast to constitute the papacy, the prophet should have said that the dragon gave his seat and power to these *two beasts combined*. The fact that this transfer was to the *leopard beast alone*, is proof positive that that beast *alone* symbolizes the papacy in its entirety.

When, therefore, John calls the two-horned beast "another beast," it is certain that he does not mean any particular phase or any part of the papal power.

It is claimed by others that the two-horned beast represents England; by still others, France; and by some, Russia, etc. The first, among many other fatal objections to all these applications, is, that the territory occupied by all these powers had been already appropriated by preceding symbols. The prophecy does not read that the lion, the bear, or the leopard reappeared under a new phase; or that one of the ten horns of the leopard beast became another beast. If the two-horned beast symbolized any of these, it would be a part of other beasts instead of "another beast," separate and distinct, as it must be, from all the rest. It is a law of symbols that each one occupies territory peculiarly its own; that is, the territory which constituted the original government was no part of that which had been occupied by the previous powers. Thus, Babylon had its territory, and Medo-Persia rose on the territory not occupied by Babylon; Medo-Persia and Babylon together covered all that portion of Asia known to ancient civilization. The Grecian, or Macedonian, kingdom arose to the west of them, occupying all the Eastern portion of Europe, so far as it was known at that time. Rome rose still to the west, in territory unoccupied by Grecia. Rome was divided into ten kingdoms; but though Rome conquered the world, we look for these ten kingdoms only in that territory which had never been included in other kingdoms. We look not to Eastern Europe, for that was included in the dominion of the third beast; nor to Asia, for that constituted the empires of the first and second beasts; but to Western Europe, which territory was unoccupied, in symbolic prophecy, until taken by Rome and its divisions.

The ten kingdoms which rose out of the old Roman empire are

enumerated as follows by Machiavelli, indorsed by Bishop Newton, Faber, and Dr. Hales: 1. The Huns; 2. The Ostrogoths; 3. The Visigoths; 4. The Franks; 5. The Vandals; 6. The Suevi; 7. The Burgundians; 8. The Heruli; 9. The Anglo-Saxons; and 10. The Lombards. These kingdoms have since been known, says Scott, as the "ten kingdoms of the Western empire," and they are distinguishable at the present day, some of them even by their modern names; as, Burgundy, Lombardy, France, England, etc., from Burgundians, Lombards, Franks, Anglo-Saxons, etc. These ten kingdoms being denoted by the ten horns of the leopard beast, it is evident that all the territory included in these ten kingdoms is to be considered as covered by that symbol. England is one of these ten kingdoms; France is another. If, therefore, we say that either of these is the one represented by the two-horned beast, we make one of the horns of the leopard beast constitute the two-horned beast. But this the prophecy forbids; for while John sees the leopard beast fully developed, with his horns all complete and distinct, he beholds the two-horned beast coming up, and calls it "another beast." We are therefore to look for the government which this beast symbolizes in some country outside the territory occupied by the four beasts and the ten horns already referred to. But these, as we have seen, cover all the available portions of the eastern hemisphere.

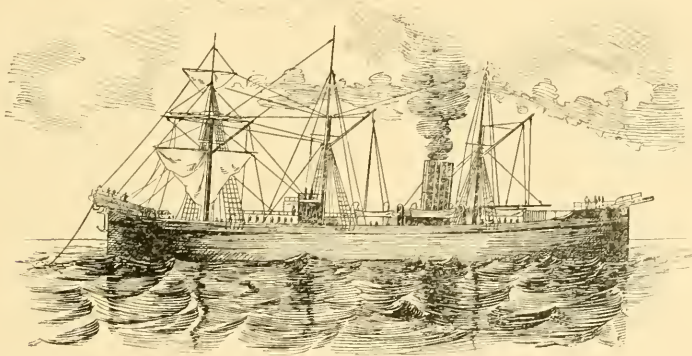
Another consideration pointing to the locality of this power is drawn from the fact that John saw it arising from the *earth*. If the *sea* from which the leopard beast arose (Rev. 13 : 1) denotes peoples, nations, and multitudes, as John expressly affirms, in Rev. 17 : 15, his use of the word "earth" here would suggest, by contrast, a new and previously unoccupied territory.

Being thus excluded from eastern continents and impressed with the idea of looking to territory not previously known to civilization, we turn of necessity to the western hemisphere. And this is in full harmony with the ideas already quoted, and more which might be presented, that the progress of empire is with the sun around the earth from east to west. Commencing in Asia, the cradle of the race, it would end on this continent, which completes the circuit. Bishop Berkeley, in his celebrated poem on America, written more than one hundred years ago, in the following forcible lines, pointed

out the then future position of America, and its connection with preceding empires : —

“ *Westward* the course of empire takes its way,
 The *first four acts* already past,
 A *fifth* shall close the drama with the day ;
Time's noblest offspring is the last.”

By the “ first four acts already past,” the bishop had undoubted reference to the four universal kingdoms of Daniel's prophecy. A fifth great power, the noblest and the last, was, according to his poem, to arise this side of the Atlantic, and here close the drama of time, as the day here ends its circuit.



Laying an Ocean Cable

To what part of the American continent shall we look for the power in question? — To the most powerful and prominent nation, certainly. This is so self-evident that we need not stop to pass in review the frozen fragments of humanity on the north of us, nor the weak, superstitious, semibarbarous, revolutionary, and uninfluential kingdoms to the south of us. No; we come to the United States, and here we are held. To this nation the question of the location of the two-horned beast undeviatingly leads us.

As an objection to this view, it may occur to some minds that the two-horned beast exercises all the power of the first beast before him (Greek, ἐνώπιον, literally, in his eyes, or before his face), and does wonders in his sight; and how can the United States, separated by an ocean from European kingdoms, hold such an intimate relation

to them? We answer, Space and time are annihilated by the telegraph. Through the Atlantic cable (an enterprise which, by the way, owes its origin to the United States), the lightnings are continually picturing to European beholders the affairs of America. Any important event occurring here is described the next hour in the journals of Europe. So far as the transmission of an account of our proceedings to the people of the Old World is concerned, it is as if America lay at the mouth of the English Channel.¹

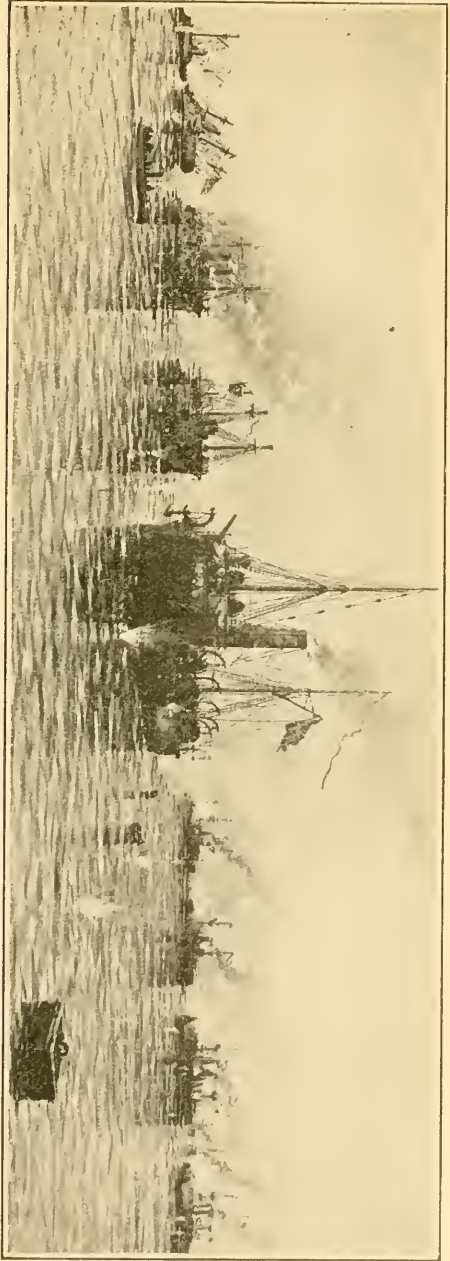
And the eyes of all Europe are intently watching our movements. Says Mr. Townsend ("New World and Old," p. 583):—

"All the great peoples of Europe are curiously interested and amazed in the rise of America, and their rulers at present compete for our friendship. 'Europe,' said the prince Talleyrand long ago, 'must have an eye on America, and take care not to offer any pretext for recrimination or retaliation. America is growing every day. She will become a colossal power, and the time will come when (discoveries enabling her to communicate more easily with Europe) she will want to say a word in our affairs, and have a hand in them.'"

The time has come, and the discoveries have been made, to which Talleyrand referred. It is almost as easy now to communicate with Europe as with our nearest town; and thus whatever the United States does, it is done in the sight, yes, even before the eyes, of all Europe.

One strong pillar in the argument is thus firmly set. The terms of the prophecy absolutely fix the *location* of the power symbolized by the two-horned beast; and that location is in this western hemisphere. Then it can be *nowhere else* but our own country. And the conclusion is thus as unavoidable, that our own nation, the United States, is the power in question. A striking confirmation of this forecast is furnished by the incidents of the late Spanish war. This has brought America to the front as a "world power" in the eyes of the nations. Our connection with Cuba, the acquisition of Porto Rico, operations in the Philippines, and participation in the troubles in China, have shown to all that the United States is a power henceforth to be reckoned with in all international complications. This falls into faultless harmony with the application here set forth.

¹ Bear in mind also the remarkable American invention mentioned on a preceding page, which is soon to transform the Atlantic cable and other deep-sea and long-distance cables into *telephone* wires, by which the United States will be brought, as there stated, into *conversational* distance with all Europe.



NAVAL BATTLE OF MANILA



NAVAL BATTLE OF MANILA

CHAPTER VII

CHRONOLOGY OF THE GOVERNMENT — WHEN MUST IT ARISE?



Primitive American Life

HAVING become satisfied *where* the power symbolized by the two-horned beast must be located, we now inquire respecting the *time* when we may look for its development. At what period in this world's history is the rise of this power placed in the prophecy? On this point, as on the preceding, the foundation for the conclusions at which we must arrive is already laid in the facts elicited in reference to the preceding, or leopard, beast. It was at the time when this beast went into captivity, or was killed (politically) with the sword (verse 10), or (which we suppose to be the same thing) had one of its heads

wounded to death (verse 3), that John saw the two-horned beast coming up. If the leopard beast, as we have conclusively proved, signifies the papacy, and the going into captivity met its fulfillment in the temporary overthrow of popedom by the French in 1798, then we have the epoch definitely specified *when* we are to look

for the rising of this power. The expression, "coming up," must signify that the power to which it applies was but newly organized, and was then just rising into prominence and influence. The power represented by this symbol must, then, be some power which in 1798 stood in this position before the world.

That the leopard beast is a symbol of the papacy there can be no question; but some may want more evidence that the wounding of one of its heads, or its going into captivity, was the overthrow of the papacy in 1798. This can easily be given. A nation being represented by a wild beast, the government of that nation, that by which it is controlled, must, as a very clear matter of course, be considered as answering to the head of the beast. The seven heads of this beast would therefore denote seven different governments; but all the *heads* pertain to *one beast*, and hence all these seven different forms of government pertain to *one empire*. But only *one* form of government can exist in a nation at *one time*; hence the seven heads must denote seven forms of government to appear, not simultaneously, but successively. But these heads pertain alike to the dragon and the leopard beast, from which this one conclusion only can be drawn; namely, that Rome, during its whole history, embracing both its pagan and papal phases, would change its form of government *six times*, presenting to the world seven different forms in all. And the historian records just that number as pertaining to Rome. Rome was ruled first by kings; secondly, by consuls; thirdly, by decemvirs; fourthly, by dictators; fifthly, by triumvirs; sixthly, by emperors; and seventhly, by popes. See "American Encyclopedia."

John saw one of these heads wounded as it were to death. Which one? Can we tell? Let it be noticed, first, that it is one of the heads of the beast which is wounded to death, and not one of the heads of the dragon; that is, it is some form of government which existed in Rome after the change of symbols from the dragon to the leopard beast. We then inquire, How many of the different forms of Roman government belonged absolutely to the dragon, or existed in Rome while it maintained its dragonic, or pagan form? These same seven heads are again presented to John in Revelation 17; and the angel there explains that they are seven kings, or forms of government (verse 10); and he informs John that five are fallen, and one

is; that is, five of these forms of government were already past in John's day, and he was living under the sixth. Under what form did John live? *Answer.* The imperial; for it was the cruel decree of the *emperor* Domitian which banished him to the Isle of Patmos, where this vision was given. Kings, consuls, decemvirs, dictators, and triumvirs were all in the past in John's day. Emperors were then ruling the Roman world; and the empire was still pagan. Six of these heads, therefore, — kings, consuls, decemvirs, dictators, triumvirs, and emperors, — belonged to the dragon; for they all existed while Rome was pagan; and it was no one of these that was wounded to death; for had it been, John would have said, I saw one of the heads of the *dragon* wounded to death. The wound was inflicted after the empire had so changed in respect to its religion that it became necessary to represent it by the leopard beast. But the beast had only seven heads, and if six of them pertain to the dragon, only one remained to have an existence after this change in the empire took place. After the emperors, the sixth and last head that existed in Rome in its dragonic form, came the *popes*, the only head that existed after the empire had nominally become Christian. The "Exarchate of Ravenna" existed so "short a space" (Rev. 17 : 10) that it has no place in the general enumeration of the heads.

From these considerations it is evident that the head which received the mortal wound was none other than the *papal head*. This conclusion cannot be shaken. We have now only to inquire when the papal head was wounded to death. It could not certainly be till after the papacy had reached that degree of development that caused it to be mentioned on the prophetic page. But after it was once established, the prophecy marked out for it an uninterrupted rule of 1260 years, which, dating from its rise in 538, would extend to 1798. And right there the papacy was, for the time being, overthrown. General Berthier, by order of the French Directory, moved against the dominions of the pope in January, 1798. February 10, he effected an entrance into the self-styled "Eternal City," and on the 15th of the same month proclaimed the establishment of the Roman Republic. The pope, after this deprivation of his authority, was conveyed to France as a prisoner, and died at Valence, Aug. 29, 1799.

This would have been the *end* of the papacy had this overthrow been permanent. The wound would have proved *fatal* had it not been healed. But, though the wound was healed, the scar (to extend the figure a little) has ever since remained. A new pope was elected in 1800, and the papacy was restored, but only to a partial possession of its former privileges.

Rev. Geo. Croly, A. M., speaking upon this point, says:—

“The extinction of *torture* and *secrecy* is the virtual extinction of the tribunal. The power of the pope, as a *systematic* persecutor, has thus been annulled by the events growing out of the Republican era of 1793.”—“*Croly on the Apocalypse*,” p. 257.

Let the reader look carefully at this event. It furnishes a complete fulfillment of the prophecy; and it is the *only* event in all Roman history which does this; for, though the first six heads were each in turn exterminated, or gave place to the succeeding head, of no one of them could it be said that it received a deadly wound, which was afterward healed. And as this overthrow of the papacy by the French military must be the wounding of the head mentioned in Rev. 13: 3, so, likewise, must it be the going into captivity, and the killing with the sword, mentioned in verse 10; for it is an event of the right nature to fulfill the prophecy, and one which occurred at the right time; namely, at the end of the time, times, and a half, the forty-two months, or the 1260 years; and *no other event can be found* answering to the record in these respects. We are not left, therefore, with any discretionary power in the application of this prophecy; for God, by his providence, has marked the era of its accomplishment in as plain a manner as though He had proclaimed with an audible voice, “Behold here the accomplishment of my prophetic word!”

Thus clearly is the exact time when we are to look for the rise of the two-horned beast indicated in the prophecy; for John, as soon as he beholds the captivity of the first, or leopard, beast, says, “I beheld another beast coming up.” And his use of the present participle, “coming,” clearly connects this view with the preceding verse, and shows it to be an event transpiring simultaneously with the going into captivity of the previous beast. If he had said, “I had seen another beast coming up,” it would prove that when he saw it, it was

coming up, but that the time when he beheld it was indefinitely in the past. If he had said, "I beheld another beast which had come up," it would prove that although his attention was called to it at the time when the first beast went into captivity, yet its rise was still indefinitely in the past. But when he says, "I beheld another beast *coming up*," it proves that when he turned his eyes from the captivity of the first beast, he saw another power just then in the process of rapid development among the nations of the earth. So, then, about the year 1798, the star of that power which is symbolized by the two-horned beast must be seen rising over the horizon of the nations, and claiming its place in the political heavens. In view of these considerations, it is *useless* to speak of this power as having arisen ages in the past. To attempt such an application is to show one's self utterly reckless in regard to the plainest statements of inspiration.

Again, the work of the two-horned beast is plainly located, by verse 12, this side the captivity of the first beast, and the healing of his wound. It is there stated, in direct terms, that the two-horned beast causes "the earth and them which dwell therein to worship the first beast whose deadly wound *was healed*." But worship could not be rendered to a beast whose deadly wound was healed, till *after* that healing was *accomplished*. This brings the worship which this two-horned beast enforces unmistakably within the 19th century.

Says Elder J. Litch ("Restitution," p. 131):—

"The two-horned beast is represented as a power existing and performing his part after the death and revival of the first beast."



An Early Mountain Settler

Mr. Wesley, in his notes on Revelation 14, written in 1754, says of the two-horned beast:—

“He has not yet come, though he cannot be far off: for he is to appear at the end of the forty-two months of the first beast.”

We find three additional declarations in the book of Revelation which prove, in a general sense, that the two-horned beast performs his work with that generation of men who are to behold the closing up of all earthly scenes, and the second coming of our Lord Jesus Christ; and these will complete the argument on this point:—

1. The first is the message of the third angel, brought to view in the 14th of Revelation. It is not our purpose to enter into an exposition of the three messages of that chapter. We call the attention of the reader to only one fact, which must be apparent to all; and that is, that the third of these messages is the last warning of danger and the last offer of mercy before the close of human probation; for the event which immediately follows is the appearance of one like the Son of man, on a white cloud, coming to reap the harvest of the earth (verse 14); and this can represent nothing else but the second advent of the Lord from heaven. Whatever views, therefore, a person may take of the first and second messages, and at whatever time he may apply them, it is very certain that the third and last one covers the closing hours of time, and reaches down to the second coming of Christ. And what is the burden of this message? It is a denunciation of the unmingled wrath of God against those who worship the beast and his image. But this worship of the beast and his image is the very practice which the two-horned beast endeavors to enforce upon the people. The third message, then, is a warning against the work of the two-horned beast. And as there would be no propriety in supposing this warning to be given after that work was performed, since it could appropriately be given only when the two-horned beast was about to enforce that worship, and while he was endeavoring to enforce it; and since the second coming of Christ immediately succeeds the proclamation of this message, it follows that the duties enjoined by this message, and the decrees enforced by the two-horned beast, constitute the last test to be brought to bear upon the world; and hence the two-horned beast performs his work, not ages

in the past, but during the last generation of men to live before Christ's coming.

2. The second passage showing that the work of the two-horned beast is performed just before the close of time, is found in Rev. 15 : 2, which we have shown to refer to the same company spoken of in chapter 14 : 1-5. Here is a company who have gained the victory over the beast and his image, and the mark, and the number of his name; in other words, they have been in direct conflict with the two-horned beast, which endeavors to enforce the worship of the beast and the reception of his mark. And these are "redeemed from among men" (Rev. 14 : 4), or are translated from among the living at the second coming of Christ. 1 Cor. 15 : 51, 52; 1 Thess. 4 : 16, 17. This, again, shows conclusively that it is the last generation which witnesses the work of this power.

3. The third passage is Rev. 19 : 20, which speaks of the two-horned beast under the title of the false prophet, and mentions a point not given in Revelation 13; namely, the *doom* he is to meet. In the battle of the great day, which takes place in connection with the second coming of Christ (verses 11-19), the false prophet, or two-horned beast, is cast *alive* into a lake of fire burning with brimstone; and the word "alive" signifies that this power will be at that time a living power, performing its part in all its strength and vigor. This power is not to pass off the stage of action and be succeeded by another, but is to be a ruling power till destroyed by the King of kings and Lord of lords when He comes to dash the nations in pieces with a rod of iron. Ps. 2 : 9; Dan. 2 : 35.

The sum of the argument, then, on this matter of chronology, is this : The two-horned beast does not come into the field of this vision previous to the year 1798; it has its marvelous development after that time; it finishes its work while the last generation of men is living on the earth; and it comes up to the battle of the great day a *living* power in the full vigor of its strength.

As it was shown in the argument on the location of the two-horned beast that we are limited in our application to the western continent, so we are limited still further by its *chronology*; for it must not only be some power which arises this side of the Atlantic, but one which is seen coming up here at a *particular time*. Taking our stand,

then, in the year 1798, the time indicated in the prophecy, we invite the careful attention of the reader to this question: What independent power in either North or South America was at that time "coming up" in a manner to answer to the conditions of the prophecy? All that part of North America lying to the north of us was under the dominion of Russia and Great Britain. Mexico, to the southwest, was a Spanish colony. Passing to South America, Brazil belonged to Portugal; and most of the other South American states were under Spanish control. In short, *there was not then a single civilized, independent government in the New World, except our own United States.* This nation, therefore, must be the one represented in the prophecy; for *no other* answers the specifications in the least degree. It has always taken the lead of all European settlements in this hemisphere. It was "coming up" at the exact time indicated in the prophecy. Like a lofty monument in a field all its own, we here behold the United States grandly overtopping all the continent. So far as God's providence works among the nations for the accomplishment of his purposes, it is visible in the development of this country as an agent to fulfill his word. On these two vital points of LOCATION and CHRONOLOGY, the arguments which show that OUR COUNTRY IS THE ONE represented by the symbol of the two-horned beast of Rev. 13:11-17, are ABSOLUTELY CONCLUSIVE.

The author will esteem it a personal favor, if the reader will be pleased to study with particular care the arguments and facts which show, so far as location and chronology are concerned, that the symbol with two horns like a lamb refers to the great nation on this side of the Atlantic, and that *the United States of America is a subject of prophecy.* These are points which all can consider in an unbiased manner. And if this country is a subject of prophecy, if here some of the great plans of God and of human history are to be worked out, *all ought to know it; for all are concerned in it.* Let not these points, therefore, be passed by without due study and care.



LINCOLN MONUMENT



WASHINGTON MONUMENT



GARFIELD MONUMENT



GRANT'S TOMB



STATUE OF LIBERTY

AMERICAN MONUMENTS



At the Head of Latourelle Falls, Oregon

CHAPTER VIII

THE UNITED STATES HAS ARISEN IN THE EXACT MANNER INDICATED BY THE SYMBOL.

THE manner in which the two-horned beast was seen coming up shows, equally with its location and its chronology, that it is a symbol of the United States. John says he saw the beast coming up "out of the earth." And this expression must have been designedly used to point out the contrast between the rise of this beast and that of other national prophetic symbols. The four beasts of Daniel 7 and the leopard beast of Revelation 13 all arose out of the *sea*. Says Daniel, "The four winds of the heaven strove upon the great sea; and four beasts came up from the sea." The sea denotes peoples, nations, and tongues (Rev. 17 : 15), and the winds denote political strife and commotion. Jer. 25 : 32, 33. There was, then, in this scene, the dire commotion of nature's mightiest elements, — the wind above, the waters beneath, the fury of the gale, the roaring and dashing of the waves, the tumult of the raging storm; and in the midst of this war of elements, as if aroused from the depths of the sea by the fearful commotion, these beasts one after another appeared. In other words, the governments of which these beasts were symbols owed their origin to movements among the people which would be well represented by the sea lashed into foam by the sweeping gale; they arose by the upheavals of revolution, and through the strife of war.

But when the prophet beholds the rising of the two-horned beast, how different the scene! No political tempest sweeps the horizon, no armies clash together like the waves of the sea. He does not behold the troubled and restless surface of the waters, but a calm and immovable expanse of earth. And out of this earth, like a plant growing up in a quiet and sheltered spot, he sees this beast, bearing on his head the horns of a lamb, those eloquent symbols of youth and innocence, daily augmenting in bodily proportions, and daily increasing in physical strength.

If any one should here point to the war of the Revolution as an event which destroys the force of this application, it would be sufficient to reply (1) that that war was at least fifteen years in the past when the two-horned beast was introduced into the field of this vision; and (2) that the war of the Revolution was not a war of *conquest*. It was not waged to *overthrow* any other kingdom and build this government on its ruins, but only to defend the just rights of the American people. An act of resistance against continual attempts of injustice and tyranny cannot certainly be placed in the same category with wars of oppression and conquest. The same may be said of the war of 1812. Hence these conflicts do not even partake of the nature of objections to the application here set forth.

The same view of this point is taken by eminent statesmen here and elsewhere. In a speech at the "Centennial Dinner," at the Westminster Palace Hotel, London, July 4, 1876, J. P. Thompson, LL. D., said:—

"I thank God that this birthday of the United States as a nation does not commemorate a victory of arms. War preceded it, gave occasion to it, followed it; but the figure of Independence shaped on the Fourth of July, 1776, wears no helmet, brandishes no sword, and carries no stain of slaughter and blood. I recognize all that war has done for the emancipation of the race, the progress of society, the assertion and maintenance of liberty itself; I honor the heroes who have braved the fury of battle for country and right; I appreciate the virtues to which war at times has trained nations as well as leaders and armies; yet I confess myself utterly wearied and sated with these monuments of victory in every capital of Europe, made of captured cannon, and sculptured over with scenes of carnage. I am sick of that type of history that teaches our youth that the Alexanders and Cæsars, the Fredericks and Napoleons, are the great men who have made the world; and it is with a sense of relief and refreshment that I turn to a nation whose birthday commemorates a great moral idea, a principle of ethics

applied to political society — that government represents the whole people, for the equal good of all. No tide of battle marks this day; but itself marks the high-water line of heaving, surging humanity.”— *United States as a Nation*, pp. *xiii*, *xiv*.

Hon. Wm. M. Evarts quotes with approval a saying of Burke, respecting our Revolution, as follows :—

“A great revolution has happened — a revolution made, not by chopping and changing of power in any of the existing States, but by the appearance of a new State, of a new species in a new part of the globe. It has made as great a change in all the relations and balances and gravitations of power as the appearance of a new planet would in the system of the solar world.”

The word which John uses to describe the manner in which this beast comes up is very expressive. It is *ἀναβαίνον* (*anabainon*), one of the prominent definitions of which is, “To grow, or spring up, as a *plant*.” And it is a remarkable fact that this very figure has been chosen by political writers as the one conveying the best idea of the manner in which this government has arisen. Mr. G. A. Townsend, in his work entitled, “The New World Compared with the Old,” p. 462, says :—

“Since America was discovered, she has been a subject of revolutionary thought in Europe. The mystery of *her coming forth from vacancy*, the marvel of her wealth in gold and silver, the spectacle of her captives led through European capitals, filled the minds of men with unrest; and unrest is the first stage of revolution.”

On page 635 he further says :—

“In this web of islands — the West Indies — began the life of both [North and South] Americas. There Columbus saw land, there Spain began her baneful and brilliant Western empire; thence Cortez departed for Mexico, De Soto for the Mississippi, Balboa for the Pacific, and Pizarro for Peru. The history of the United States was separated by a beneficent Providence far from this wild and cruel history of the rest of the continent, and *like a silent seed we grew into empire* [italics ours]; while empire itself, beginning in the South, was swept by so interminable a hurricane that what of its history we can ascertain is read by the very lightnings that devastated it. The growth of English America may be likened to a series of lyrics sung by separate singers, which, coalescing, at last make a vigorous chorus; and this, attracting many from afar, swells and is prolonged, until presently it assumes the dignity and proportions of epic song.”

A writer in the Dublin *Nation* spoke of the United States as a wonderful empire which was “*emerging*,” and “*amid the silence of the earth* daily adding to its power and pride.”

In Martyn’s “History of the Great Reformation,” Vol. IV, p. 238, is an extract from an oration delivered by Edward Everett on the English exiles who founded this government, in which he says:—

“Did they look for a retired spot, inoffensive from its obscurity, safe in its remoteness from the haunts of despots, where the little church of Leyden might enjoy freedom of conscience? Behold the mighty regions over which in *peaceful conquest—victoria sine clade*—they have borne the banners of the cross.”

We now ask the reader to look at these expressions side by side, — “coming up out of the earth,” “coming forth from vacancy,” “emerging amid the silence of the earth,” “like a silent seed we grew into empire,” “mighty regions” secured by “peaceful conquest.” The first is from the prophet, stating what *would be* when the two-horned beast should arise; the others are from political writers, telling what *has been* in the history of *our own government*.

Can any one fail to see that the last four are exactly synonymous with the first, and that they record a complete accomplishment of the prediction? And what is not a little remarkable, those who have thus recorded the fulfillment have, without any reference to the prophecy, used the *very figure* which the prophet employed. These men, therefore, being judges, — men of large and cultivated minds, whose powers of discernment all will acknowledge to be sufficiently clear, — it is certain that the particular manner in which the United States has arisen, so far as concerns its relation to other nations, answers most strikingly to the development of the symbol under consideration.

We now extend the inquiry a step further: Has the United States “come up” in a manner to fulfill the prophecy in respect to the achievements this government has accomplished? Has the progress made been sufficiently great and sufficiently rapid to correspond to the visible and perceptible growth which John saw in the two-horned beast?

In view of what has already been presented in Chapter II, this question need not be asked. To show how the development of our

PANORAMA OF PITTSBURG AND ALLEGHANY CITY. GREAT IRON MANUFACTURING CENTER



country answers to the “coming up” of the symbol, would be but to repeat the evidence there given. *When* was the wonderful national development indicated by the two-horned beast to appear? — In the very era of the world’s history where our own government has appeared. *Where* was it to be witnessed? — In that territory which our own government occupies. We call the attention of the reader again to the wonderful facts stated in Chapter II. Their significance is greatly enhanced by the representations of that portion of the prophecy we are now considering. Read again the statement from Macmillan & Co., on pp. 33, 34, showing that during the half century ending in 1867 the United States added to its domain over fourteen hundred thousand square miles of territory more than any other single nation added to its area, and over eight hundred thousand more than was added to their respective kingdoms in the aggregate by all the other nations of the earth put together. Its increase in population and all the resources of national strength during the same time were equally noteworthy. And this marvelous exhibition has occurred, be it remembered, at that very epoch when the prophecy of the two-horned beast bids us look for a new government just then arising to prominence and power among the nations of the earth. According to the argument on the chronology of this symbol, we cannot go back of the 19th century for its fulfillment; and we submit to the candid reader that to apply this to any other government in the world but our own during this time, would be *contrary to fact*, and *utterly illogical*. It follows, then, that our own government is the



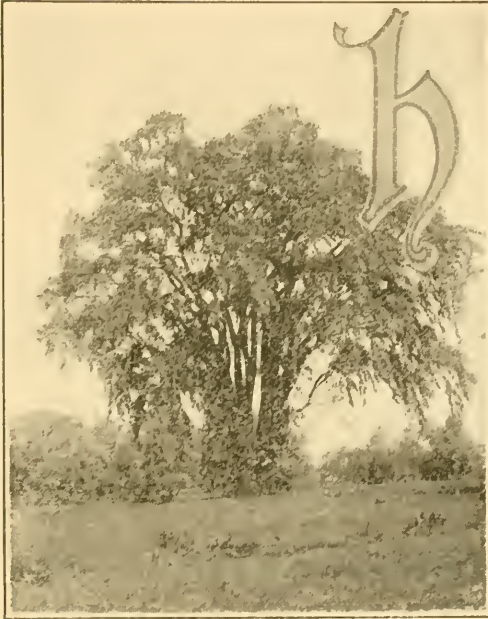
Cattle on a Western Ranch

one in question; for this is the one which, at the right time, and in the right place, has been emphatically "coming up."

The only objection we can anticipate is that this nation has progressed too fast and too far, — that the government has already outgrown the symbol. But what shall be thought of those who deny that it has any place in prophecy at all? No; this prodigy has its place on the prophetic page; and the path which has thus far led us to the conclusion that the two-horned beast is the prophetic symbol of the United States, is hedged in on either side by walls of adamant that reach to heaven. To make any other application is an utter impossibility. The thought would be folly, and the attempt, abortion.

CHAPTER IX

THE TWO GREAT PRINCIPLES OF THIS GOVERNMENT



A Landmark in Massachusetts

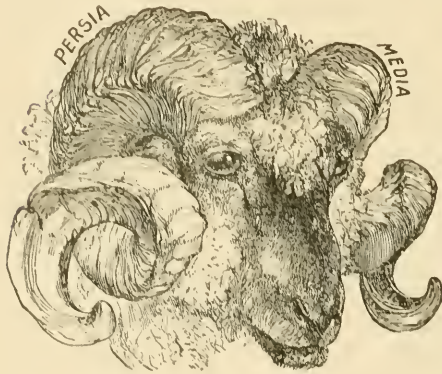
HAVING given data by which to determine the location, chronology, and rapid rise of this power, John now proceeds to describe the appearance of the two-horned beast, and to speak of his acts in such a manner as clearly to indicate his character, both apparent and real. Every specification thus far examined has confined the application imperatively to the United States, and we shall find this one no less strong in the same direction.

This symbol has "two horns like a lamb." To those who have studied the prophecies of Daniel and John, horns upon a beast are no unfamiliar feature. The ram (Dan. 8:3) had two horns. The he-goat that came up against him had at first one notable horn between his eyes. Verse 5. This was broken, and four came up in its place toward the four winds of heaven. Verse 8. From one of these came forth another horn, which waxed exceeding great. Verse 9. The fourth beast of Daniel 7 had ten horns. Among these, a little horn, with eyes and mouth, far-seeing, crafty, and blasphemous, arose. Dan. 7:8. The dragon and the leopard beast of Revelation 12 and 13, denoting the same as the fourth beast of Daniel 7 in its two

phases, have each the same number of horns, signifying the same thing. And the symbol under consideration has two horns like a lamb. From the use of the horns on the other symbols, some facts are apparent which may guide us to an understanding of their use on this last one.

A horn is used in the Scriptures as a symbol of strength and power, as in Deut. 33:17, and of glory and honor, as in Job 16:15.

A horn is sometimes used to denote a nation as a whole, as the four horns of the goat, the little horn of Daniel 8, and the ten horns of the fourth beast of Daniel 7; and sometimes some particular feature of the government, as the first horn of the goat, which denoted not the nation as a whole, but the civil power, as centered in the first king, Alexander the Great.



Head of Ram in Daniel's Vision

Horns do not always denote division, as in the case of the four horns of the goat, etc.; for the two horns of the ram denoted the *union* of Media

and Persia in one government. Dan. 8:20.

A horn is not used exclusively to represent civil power; for the little horn of Daniel's fourth beast, the papacy, was a horn when it plucked up three other horns, and established itself in 538. But it was then purely an ecclesiastical power, and so remained for two hundred and seventeen years from that time, when Pepin, in the year 755, made the Roman pontiff a grant of some rich provinces in Italy, which first constituted him a temporal monarch. (Goodrich's "History of the Church," p. 98; Bower's "History of the Popes," Vol. II, p. 108.)

With these facts before us, we are prepared to inquire into the significance of the two horns which pertain to this beast. Why does John say that it had "two horns like a lamb"? Why not simply "two horns"? It must be because these horns possess

peculiarities which indicate the character of the power to which they belong. The horns of a lamb indicate, first, youthfulness, and secondly, innocence and gentleness. As a power which has but recently arisen, the United States answers to the symbol admirably in respect to age; while no other power, as has already abundantly been proved, can be found to do this. And considered as an index of power and character, it can be decided what constitutes the two horns of the government, if it can be ascertained what is the secret of its strength and power, and what reveals its apparent character, or constitutes its outward profession. The Hon. J. A. Bingham gives us the clue to the whole matter when he states that the object of those who first sought these shores was to found "what the world had not seen for ages; viz., a *church without a pope, and a state without a king.*" Expressed in other words, this would be a government in which the Church should be free from the civil power, and civil and religious liberty reign supreme.

And what is the profession of this government in these respects? As already noticed, that great instrument which our forefathers set forth as their bill of rights—the Declaration of Independence—affirms that all men are created on a plane of perfect equality; that their Creator has endowed them all alike with certain rights which cannot be alienated from them; that among these are life, of which no man can rightfully deprive another, and liberty, to which every one is alike entitled, and the pursuit of happiness, in any way and every way which does not infringe upon the rights of others.

So much for the department of civil liberty. In the domain of spiritual things the position of this government is no less explicit and no less broad and liberal. In the Old World, what multitudes have been deprived of "life, liberty, and the pursuit of happiness," on account of a peculiarity of belief in religious matters! What woes have been inflicted upon humanity by the efforts of spiritual tyrants to fetter men's consciences! What a grand safeguard is erected against these evils in the noble provisions of our Constitution, that no person shall be prohibited from freely exercising his religion (on the implied condition, of course, that no other person's rights are infringed upon); that Congress shall make no law in regard to any religious establishment; and that no religious profession shall qualify

a person for, and no lack of it debar one from, any office of public trust under the United States. Thus the right of worshipping God according to the dictates of his own conscience is guaranteed to every man.

In the chapter on the political and religious influence of this nation (Chapter III), these points are brought out more fully; and to the matter of that chapter the reader is referred.

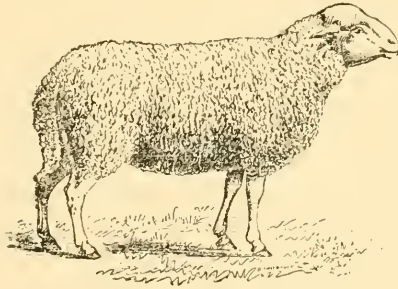
Here, then, are two great principles standing prominently before the people, — *Republicanism* and *Protestantism*. And what can be more just, more innocent, more lamb-like than these? And here, also, is the secret of our strength and power. Had some Caligula or Nero ruled this land, we should look in vain for what we behold to-day. Immigration would not have flowed to our shores, and this country would never have presented to the world so unparalleled an example of national growth.

One of those two lamb-like horns may therefore represent the great principle of civil liberty in this government; and the other, the equally great principle of religious liberty, which men so highly prize, and have so earnestly sought. As Mr. Foss says in his sermon before quoted, “The *two evangels of civil and religious liberty* are ours.” How better could these two great principles be symbolized than by the horns of a lamb? This application is warranted by the facts already set forth respecting the horns of the other powers. For (1) the two horns may belong to one beast, and denote union instead of division, as in the case of the ram (Daniel 8); (2) a horn may denote a purely ecclesiastical element, as the little horn of Daniel’s fourth beast; and (3) a horn may denote the civil power alone, as in the case of the first horn of the Grecian goat. On the basis of these facts we have these two elements, Republicanism and Protestantism, here united in one government, and represented by two horns like the horns of a lamb. And these are *nowhere else to be found*; nor have they appeared, *since the time* when we could consistently look for the rise of the two-horned beast, in any nation upon the face of the earth except our own.

And with these horns there is no objection to be found. They are like those of a lamb, the Bible symbol of purity and innocence. The principles are all right. The outward appearance is unqualifiedly

good. But, alas, for our country! its acts are to give the lie to its profession. The lamb-like features are first developed. The outward appearance and the outward profession are at first good. There is nothing to excite suspicion or create apprehension. But this innocent-looking animal afterward speaks; and then a striking phenomenon occurs; for the voice is that of a dragon, denoting tyranny and oppression. This dragon voice is even now beginning to be heard, and is hereafter to be more fully heard, in our own land.

Read and see.





A Pioneer

CHAPTER X

THREATENING SHADOWS

FROM the facts thus far elicited in this argument, we have seen that the government symbolized by the two-horned beast must conform to the following specifications :—

1. It must be some government distinct from the powers of the Old World, whether civil or ecclesiastical.
2. It must arise this side the Atlantic.
3. It must be seen coming into influence and notoriety about the year 1798.
4. It must rise in a peaceful manner.
5. Its progress must be so rapid as to strike the beholder with as much wonder as the perceptible growth of an animal before his eyes.
6. It must be a republic.
7. It must exhibit before the world, as an index of its character and the motives by which it is governed, two great principles, in themselves perfectly just, innocent, and lamb-like.
8. It must perform its work in the present century.

And we have seen that of these eight specifications two things can be truthfully said : First, that they are *all* perfectly met in the history of the United States thus far; and secondly, that they are *not* met in the history of *any other government on the face of the earth*. Behind these eight lines of defense, therefore, the argument lies impreguably entrenched.

And the American patriot, the man who loves his country, and takes a just pride in her thus-far glorious record and noble achievements (and who does not so regard it?), needs an argument no less ponderous and immovable, and an array of evidence no less clear, to enable him to accept the painful sequel which the remainder of the prophecy also applies to this government, hitherto the best the world has ever seen; for the prophet immediately turns to a part of the picture which is *dark with injustice*, and marred by oppression, deception, intolerance, and wrong.

After describing the lamb-like appearance of this symbol, John immediately adds, "And he *spake as a dragon.*" The dragon (pagan Rome), the first link in this chain of prophecy, was a relentless persecutor of the Church of God. The leopard beast (the papacy) which follows, was likewise a persecuting power, dragonic in spirit, grinding out for 1260 years the lives of millions of the followers of Christ. The third actor in the scene, the two-horned beast, speaks like the first, and thus shows himself to be a dragon at heart; "for out of the abundance of the heart the mouth speaketh," and in the heart actions are conceived. This, then, like the others, becomes a persecuting power; and the reason that any of them are mentioned in prophecy is simply because they *are* persecuting powers. God's care for the Church, His little flock, is what has led Him to give a revelation of His will, and point out the foes with whom they would have to contend. To His Church, all the actions recorded of the dragon and leopard beast relate; and in reference to the Church, therefore, we conclude that the dragon voice of this power is to be uttered.

The "speaking" of any government must be the public promulgation of its will on the part of its law-making and executive powers. Is this nation, then, to issue unjust and oppressive enactments against the people of God? Are the fires of persecution, which in other ages have devastated other lands, to be lighted here also? We would fain believe otherwise; but notwithstanding the pure intentions of the noble founders of this government, notwithstanding the worthy motives and objects of thousands of Christian patriots to-day, we can but take the prophecy as it reads, and expect nothing less than what it predicts. John heard this power speak, and the voice was that of a *dragon*.

Nor is this so improbable an issue as might at first appear. The people of the United States are not all saints. The masses, notwithstanding all our gospel light and gospel privileges, are still in a position for Satan to fire their hearts suddenly with the basest of impulses. This nation, as we have seen, is to exist to the coming of Christ; and the Bible very fully sets forth the moral condition of the people in the days that immediately precede that event. Iniquity is to abound, and the love of many to wax cold. Matt. 24 : 12. Evil men and seducers are to wax worse and worse. 2 Tim. 3 : 13. Scoffers are to arise, saying, "Where is the promise of his coming?" 2 Peter 3 : 3, 4. The whole land is to be full of violence, as it was in the days of Noah, and full of licentiousness, as was Sodom in the days of Lot. Luke 17 : 26-30. And when the Lord appears, faith will scarcely be found upon the earth (Luke 18 : 8); and those who are ready for his coming will be but a "little flock." Luke 12 : 32. Can the people of God think to go through this period, and not suffer persecution? — No; this would be contrary to the lessons taught by all past experience, and just the reverse of what we are warranted by the word of God to expect. "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3 : 12. If ever this was true in the history of the Church, we may expect it to be emphatically so when, in the last days, the world is in its aphelion as related to God, and the wicked touch their lowest depths of iniquity and sin.

Let, then, such a general spirit of persecution arise as the foregoing scriptures declare will in the last days exist, and what is more probable than that it should assume an organized form? In this country the will of the people is law. And let there be a general desire on the part of the people for certain oppressive enactments against believers in unpopular doctrines, and what would be more easy and natural than that such desire should immediately crystallize into systematic action, and oppressive measures take the form of law? Then we should have just what the prophecy indicates. Then would be heard the voice of the dragon.

And there are elements already in existence which furnish a luxuriant soil for a baleful crop of future evil. Our nation has grown so rapidly in wealth that it stands to-day as the richest nation in the world. Wealth leads to luxury, luxury to corruption, corruption to

the breaking down of all moral barriers; and then the way is open for the worst passions to come to the front, and for the worst principles to bear rule. The prevailing condition of things is graphically described by the late distinguished and devoted J. H. Merle D'Aubigné, author of the "History of the Reformation." Just previous to his death he prepared a paper for the Evangelical Alliance, in which he gave utterance to the following weighty and startling words:—

"If the meeting for which you are assembled is an important one, the period at which it is held is equally so, not only on account of the great things which God is accomplishing in the world, but also by reason of the great evils which the spirit of darkness is spreading throughout Christendom. The despotic and arrogant pretensions of Rome have reached in our days their highest pitch, and we are consequently more than ever called upon to contend against that power which dares to usurp the divine attributes. But that is not all. While superstition has increased, unbelief has done so still more. Until now the eighteenth century—the age of Voltaire—was regarded as the epoch of most decided infidelity; but how far does the present time surpass it in this respect! . . . But there is a still sadder feature of our times. Unbelief has reached even the ministry of the word."

Political corruption is preparing the way for deeper sin. It pervades all parties. Look at the dishonest means resorted to to obtain office,—the bribery, the deceptions, the ballot-stuffing. Look at the stupendous revelations of municipal corruption even now agitating New York City,—millions stolen directly and barefacedly from the city treasury by its corrupt officials. Look at the civil service of this government. Speaking on this point, *The Nation*, of Washington, D. C., bears striking testimony. It says:—

"The newspapers are generally believed to exaggerate most of the abuses they denounce; but we say deliberately, that no denunciation of the civil service of the United States which has ever appeared in print has come up, as a picture of selfishness, greed, fraud, corruption, falsehood, and cruelty, to the accounts which are given privately by those who have seen the real workings of the machine."

Revelations are continually coming to light, going beyond the worst fears of those who are even the most apprehensive of wrongs committed among all classes of society at the present time. The nation stands aghast to-day at the evidence of corruption in high places which is thrust before its face. Yet a popular ministry, in

their softest and most soothing tones, declare that the world is growing better, and sing of a good time coming.

The Detroit *Evening News* says:—

“Washington seems to be engulfed in iniquity and steeped in corruption. Disclosures of fraud in high places are pushing one another toward the light. . . . Where the black list will stop, Heaven only knows.”

Further enumeration is here unnecessary. Enough crops out in every day's history to show that moral principle, the only guaranty for justice and honesty in a government like ours, is sadly wanting.

And evil is also threatening from another quarter. Creeping up from the darkness of the Dark Ages, a monster is intently watching to seize the throat of liberty in our land. It thrusts itself up into the noonday of the nineteenth century, not that it may be benefited by its light and freedom, but that it may suppress and obscure them. The name of this monster is popery; and it has fixed its rapacious eyes on this land, determined to make it its helpless prey. It already decides the elections in some of our large cities. It controls the revenues of the most populous State in the Union, and appropriates annually hundreds of thousands of dollars raised from Protestant taxes, to the support of its own ecclesiastical organizations, and to the furtherance of its own religious and political ends. It has attained such a degree of influence that it is only by a mighty effort of Protestant patriotism that any measures against which the Romish element combines its strength can now be carried out. And corrupt and unscrupulous politicians stand ready to concede its demands, in order to secure its support for the advancement of their own ambitious aims. Rome is in the field, with the basest and most fatal intentions, and with the most watchful and tireless energy. It is destined to play an important part in our future troubles; for it is symbolized by the very beast which the two-horned beast is to cause the earth and them that dwell therein to worship, and before whose eyes it is to perform its wonders. Rev. 13: 12, 13.

And in Protestant churches there is that which threatens to lead to most serious evils. On this point one of their own popular ministers, who is well qualified to speak, may testify. A sermon by Charles Beecher contains the following statements:—



AN OKLAHOMA TORNADO

“Our best, most humble, most devoted servants of Christ, are fostering in their midst what will one day, not long hence, show itself to be the spawn of the dragon. They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration of saints and martyrs which they were fostering. . . . The Protestant evangelical denominations have so tied up one another’s hands, and their own, that, between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible. . . . And is not the Protestant Church apostate? Oh! remember, the final form of apostasy shall rise, not by crosses, processions, baubles. We understand all that. Apostasy never comes on the outside. It develops. It is an apostasy that shall spring into life within us,—an apostasy that shall martyr a man who believes his Bible ever so holly; yea, who may even believe what the creed contains, but who may happen to agree with the Westminster Assembly, that, proposed as a test, it is an unwarrantable imposition. That is the apostasy we have to fear, and is it not already formed? . . . Will it be said that our fears are imaginary? Imaginary! Did not the Rev. John M. Duncan, in the years 1825–26, or thereabouts, sincerely believe the Bible? Did he not even believe substantially the Confession of Faith? And was he not—for daring to say what the Westminster Assembly said, that to require the reception of that creed as a test of ministerial qualification was an unwarrantable imposition—brought to trial, condemned, excommunicated, and his pulpit declared vacant? There is nothing imaginary in the statement that the creed-power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way.

“Oh, woeful day! Oh, unhappy Church of Christ, fast rushing round and round the fatal circle of absorbing ruin! . . . Daily does every one see that things are going wrong. With sighs does every true heart confess that rottenness is somewhere, but, ah! it is hopeless of reform. We all pass on, and the tide rolls down to night. The waves of the coming conflict which is to convulse Christendom to her center are beginning to be felt. The deep heavings begin to swell beneath us. ‘All the old signs fail.’ ‘God answers no more by Urim and Thummim, nor by dream, nor by prophet.’ Men’s hearts are failing them for fear, and for looking after those things that are coming on the earth. Thunders mutter in the distance. Winds moan across the surging bosom of the deep. All things betide the rising of that fatal storm of divine indignation which shall sweep away the vain refuge of lies.”

In addition to this, we have Spiritualism, Christian Science, infidelity, free-love, the trades unions, or labor against capital, and communism,—all assiduously spreading their principles among the masses. These are the very principles that worked among the people, as the exciting cause, just prior to the terrible French Revolution of 1783–1800. Human nature is the same in all ages,

and like causes will surely produce like effects. These causes are now all in active operation; and how soon they will culminate in a state of anarchy, and a reign of terror as much more frightful than the French Revolution as they are now more widely extended, no man can say.

Such are some of the elements already at work; such is the direction in which events are moving. And how much farther is it necessary that they should progress in this manner before an open war-cry from the masses of persecution against those whose simple adherence to the Bible shall put to shame their man-made theology, and whose godly lives shall condemn their wicked practices, would seem in nowise startling or incongruous?

But some may say, through an all-absorbing faith in the increasing virtue of the American people, that they do not believe that the United States will ever raise the hand of persecution against any class. Very well. This is not a matter over which we need to indulge in any controversy. No process of reasoning nor any amount of argument can ever show that it will *not* be so. We think we have shown good ground for strong probabilities that this government may yet commit itself to the work of religious persecution; and we shall present more forcible evidence, and speak of more significant movements hereafter. As we interpret the prophecy, we look upon it as inevitable. But the decision of the question must be left to time; we can neither help nor hinder its work. Time will soon correct all errors, and solve all doubts, on this question.

CHAPTER XI

MIRACLES REVIVED—BY WHOM

IN further predicting the work of the two-horned beast, the prophet says, “He exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he *doeth great wonders*, so that he maketh fire come down from heaven on the earth in the sight of men.” This language is urged by some to prove that the two-horned beast must be some power which holds the reins of government in the very territory occupied by the first, or preceding, beast, which is the papacy; for, otherwise, how could he exercise his power?

If the word “before” denoted precedence in time, and the first, or papal, beast passed off the stage of action when the two-horned beast came on, just as Babylon gave place to Persia, which then exercised all the power of Babylon before it, there would be some plausibility in this claim. But the word rendered “before” is *ἐνώπιον* (*enopion*), which means, literally, “in the presence of.” And so the language, instead of proving what is claimed, becomes a most positive proof that these two beasts—the leopard papal beast and the two-horned beast—are distinct from each other, and contemporary powers.

The first beast is in existence, having all its symbolic vitality, at the very time the two-horned beast is exercising power in his presence. But this could not be if his dominion had passed into the hands of the two-horned beast; for a beast, in prophecy, ceases to exist when his dominion is taken away. What caused the change in the symbols, as given in the seventh chapter of Daniel, from the lion, representing Babylon, to the bear, representing Persia?—Simply a transfer of dominion from Babylon to Persia. And so the prophecy explains the successive passing away of these beasts, by saying that their “*lives were prolonged*,” but their “*dominion was taken away*” (verse

12); that is, the territory of the kingdom was not blotted from the map, nor the lives of the people destroyed, but there was a transfer of power from one nationality to another. So the fact that the leopard beast, here in Revelation 13, is spoken of as still an existing power when the two-horned beast works in his presence, is proof that he is, at that time, in possession of all the dominion that was ever necessary to constitute him a symbol in prophecy.

What power, then, does the two-horned beast exercise? Not the power which belongs to, and is in the hands of, the leopard, or papal, beast, surely; but he exercises, or essays to exercise, in his presence, power of the *same kind* and to the *same extent*. The power which the first beast exercised,—that alone with which the prophecy is concerned,—was a terrible power of oppression against the people of God (verse 7); and this is a further indication that the character which the two-horned beast is finally to sustain will be the inclination to oppress and persecute.

The latter part of the verse, “And causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed,” is still further proof that the two-horned beast is no phase nor feature of the papacy; for the papal beast is certainly competent to enforce his own worship in his own territory, and from his own subjects. But it is the two-horned beast which causes the earth (not the whole earth in its generic sense, but the earth, meaning simply that territory out of which it arose, and over which it rules), and them which dwell therein, to worship the first beast. This shows that this beast occupies territory over which the first beast, in its organized form, has no jurisdiction.

“He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.” In this specification we have still further proof that our own government is the one represented by the two-horned beast. That we are living in an age of wonders, none can deny. Time was, and that not twoscore years ago, when the bare mention of achievements which now constitute



Plowing on a Large Scale

the warp and woof of everyday life, was considered the wildest chimera of a dis-



PROGRESS OF INVENTION

"Many Shall Run to and fro, and Knowledge Shall Be Increased"

eased imagination. Now, nothing is too wonderful to be believed, nor too strange to happen. Go back only a little more than half a century, and the world, with respect to those things



Seeding on a Large Farm

which tend to domestic convenience and comfort,—the means of illumination, the production and application of heat, and the performance of various household operations; with respect to methods of rapid locomotion from place to place, and the

transmission of intelligence from point to point, stood about where it stood in the days of the patriarchs. Suddenly the waters of that long stream over whose drowsy surface scarcely a ripple of improvement had passed for three thousand years, broke into the white foam of violent agitation. The world

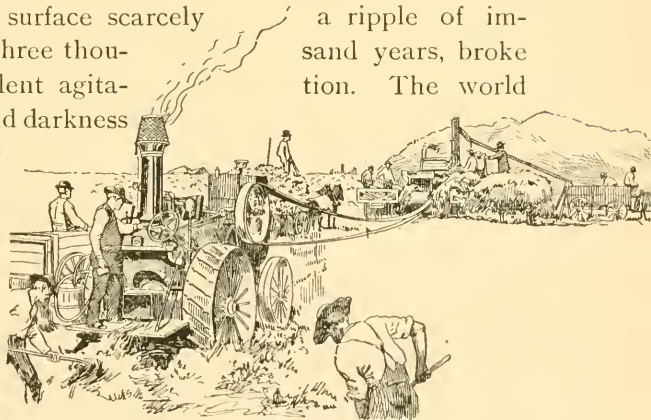


A Modern Harvesting Scene

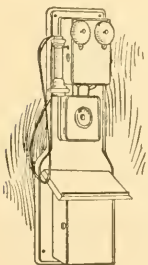
awoke from the slumber and darkness of ages. The divine finger lifted the seal from the prophetic books, and brought that predicted period when men should

run to and fro, and knowledge should be increased.

Dan. 12 : 4. Then men bound the elements to their chariots, and, reaching up, laid hold upon the very lightning, and made it their message-bearer around the world. Nahum foretold that at a certain time the chariots should



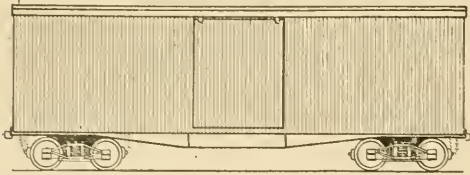
Thrashing Which Might Be Interesting to Boaz



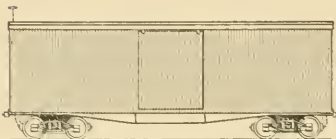
be with flaming torches and run like the lightnings. Nahum 2 : 3, 4. Who can behold, in the darkness of the night, the locomotive dashing

over its iron track, the fiery glare of its great lidless eye driving the shadows from its path, and torrents of smoke and sparks and flame pouring from its burning throat, and not realize that ours are the eyes that are privileged to look upon a fulfillment of Nahum's prophecy? But when this should take place, the prophet said that the times would be burdened with the solemn work of God's "preparation."

NUMBER OF TONS OF FREIGHT CARRIED IN ONE YEAR BY THE RAILROADS IN THE UNITED STATES COMPARED WITH THAT OF OTHER NATIONS.



UNITED STATES - 912,973,853



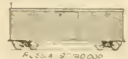
GREAT BRITAIN - 437,043,265



GERMANY - 275,628,000



FRANCE - 120,487,000



RUSSIA - 4,200,000

"Canst thou send lightnings," said God to Job, "that they may go, and say unto thee, Here we are?" Job 38 : 35. If Job were living to-day, he could answer, Yes. It is one of the current sayings of our time that "Franklin tamed the lightning, and Professor Morse taught it the English language."

So in every department of the arts and sciences, the advancement that has been made within the last half century is without precedent in the world's history. And in all these the United States takes the lead. These facts are not, indeed, to be taken as a fulfillment of the prophecy; for the prophecy brings to view wonders of another kind

So in every department of the arts and sciences, the advancement that has been made within the last half century is without precedent in the world's history. And in all these the United States takes the lead. These facts are not, indeed, to be taken as a fulfillment of the prophecy; for the prophecy brings to view wonders of another kind

NUMBER OF MILES OF RAILROAD IN THE UNITED STATES COMPARED WITH THAT OF OTHER NATIONS.



UNITED STATES - 184,532

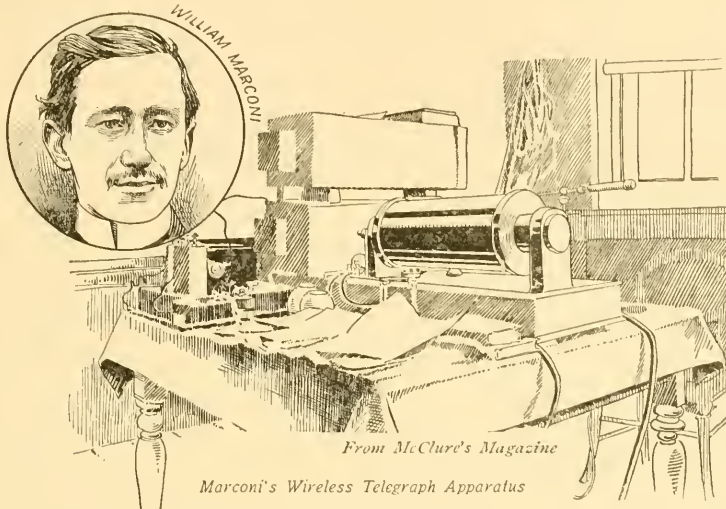
GERMANY - 29,984

RUSSIA - 28,357

FRANCE - 25,862

GREAT BRITAIN - 23,534

wrought by preternatural power, *for the purpose of deception.* But these achievements of science show the spirit of the age in which we



live, and point to this time as a period when we may look for wonders of every kind.

The wonders to which the prophecy (Revelation 13) refers are evidently wrought for the purpose of deceiving the people; for verse 14 reads, “And deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast.”

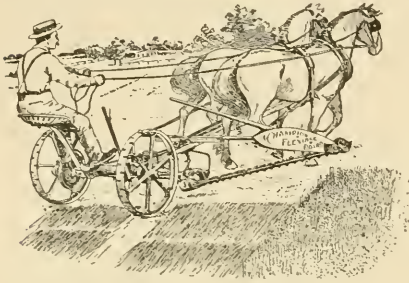
THE TWO-HORNED BEAST THE SAME AS THE FALSE PROPHET
OF CHAPTER 19.

The work attributed in verse 14, just quoted, to the two-horned beast, identifies this power with the false prophet of Rev. 19 : 20; for this false prophet is the agency that works miracles before the beast, “with which,” says John, “*he deceived them that had received the mark of the beast, and them that worshiped his image,*”—the very actions which the two-horned beast is to cause men to perform. We

TOTAL MECHANICAL PATENTS OF THE UNITED STATES TO JAN. 1ST 1901 COM-
PARED WITH THAT OF THE PRINCIPAL COUNTRIES.

| | | |
|---------------|---------|------------------------|
| UNITED STATES | | 674,783 |
| FRANCE | 320,534 | GERMANY 134,875 |
| ENGLAND | 289,079 | AUSTRIA-HUNGARY 87,184 |

can now ascertain by what means the miracles in question are wrought; for Rev. 16:13, 14, speaks of *spirits of devils* working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God



Mowing, in the 20th Century

Almighty; and these miracle-working spirits go forth out of the mouths of certain powers, one of which is *this very false prophet*, or two-horned beast.

Miracles are of two kinds, true and false, just as we have a true Christ and false christs, true prophets and false prophets, true apostles and false apostles. By a false miracle we mean, not a miracle apparently false, a pretended miracle, which is no miracle at all, but a real miracle, a supernatural performance, but one wrought *in the interest of falsehood*, for the purpose of deceiving the people, or of proving a lie. The miracles of this power are real miracles, but they are wrought for the purpose of deception. The prophecy does



Best's Giant Combined Harvester and Thrasher. Will Cut, Thrash, and Sack the Grain at the Rate of 1,500 to 1,800 Sacks a day, and Covers an Area in That Time of One Hundred Acres

not read that he deceived the people by means of the miracles which he *claimed* that he was able to perform, or which he pretended to do, but which he *had power* to do.

They, therefore, fall far short of the real intent of the prophecy, who suppose that the great wonders ascribed to this power were fulfilled

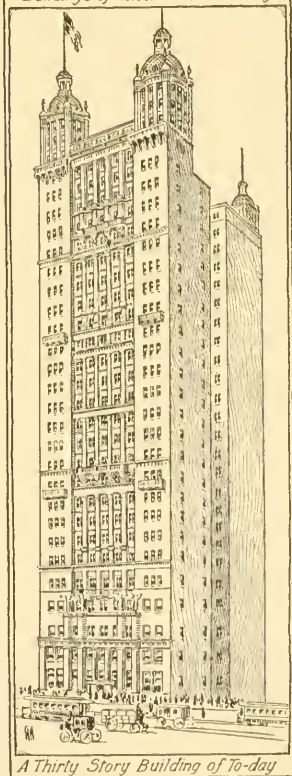
by Napoleon when he told the Mussulmans that he could command a fiery chariot to come down from heaven, but never did it; or by the pretended miracles of the Romish Church, which are only tricks played off by unscrupulous and designing priests upon their ignorant and superstitious dupes.

Miracles, or wonders, such as are to be wrought by the two-horned beast, and, withal, as we think, the very ones referred to in the prophecy, are mentioned by Paul in 2 Thess. 2 : 9, 10. Speaking of the second coming of Christ, he says, “ Whose [Christ’s] coming is after [κατά, at the time of, 2 Tim. 4 : 1]¹ the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved.” These are no sleight-of-hand performances, but such a working of Satan as the world has never before that time seen. To work with *all* power and signs and lying wonders, is certainly to do a real and an astounding work, but one which is designed to prove a lie.

Again, the Saviour, predicting events to occur just before His second coming, says, “ There shall arise false christs and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect.” Here, again, are wonders foretold, wrought for the purpose of deception, so powerful that were it possible even the very elect would be deceived by them.



Buildings of One Hundred Years Ago



A Thirty Story Building of To-day

¹The one whose coming is referred to in 2 Thess. 2 : 9 is shown by the connection to be the same as the one whose coming is spoken of in verse 8; and that is Christ. In the original the connection is very direct; thus, καταργήσει τῇ ἐπιφάνειᾳ τῆς παρουσίας αὐτοῦ, οὗ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ, etc.

Thus we have a series of prophecies setting forth the development, in the last days, of a wonder-working power, manifested to a startling and unprecedented degree in the interest of falsehood and error. All refer to one and the same thing. The earthly government with which it was to be especially connected is that represented by the two-horned beast, or false prophet. The agency lying back of the outward manifestations was to be Satanic, "the spirits of devils," for the prophecy which sets forth this work reads as follows: "I saw three unclean spirits like frogs, come out of the



mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet [the two-horned beast], for they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16 : 13, 14.

The prophecy, according to the application made of it in this book, calls for such a work as this in our own country at the present time. Do we behold anything like it? Read the answer in the lamentation of the prophet: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12 : 12. Stand aghast, O Earth! tremble, ye people, but be not deceived. The huge specter of evil confronts us, as the prophet

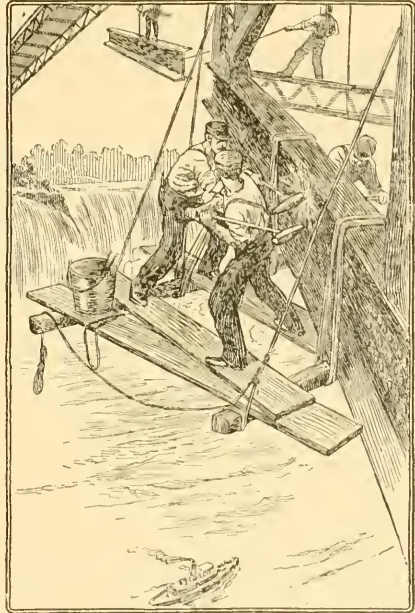
There would seem to be no question but that the relative $\delta\acute{\iota}$ must refer to the preceding $\alpha\upsilon\tau\omicron\upsilon$ as its antecedent; for the sentence literally reads, "And shall destroy with the brightness of *his* coming, the coming of whom is after the working of Satan," etc. In this case we cannot give to $\kappa\alpha\tau\grave{\alpha}$ the definition of "through," "by means of," or "according to," as it frequently means: for the coming of Christ is not "by means of," or "according to," the working of Satan. But $\kappa\alpha\tau\grave{\alpha}$ has another definition when used with an accusative, and when referring to time. It then means, "within the range of, during, in the course of, at about" (Bagster's Analytical Greek Lexicon). It is here used with the accusative, $\acute{\epsilon}\nu\epsilon\rho\gamma\epsilon\iota\alpha\upsilon$, and although the word is not directly a noun of time, it is a word which necessarily involves the idea of duration; for the working of Satan must occupy time. We submit, therefore, that it may here receive one of the definitions last mentioned, and be rendered "at the time of." The whole passage would then read: "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; whose coming is *at the time of* the working of Satan with all power," etc. Thus rendered, the passage becomes parallel to that of 2 Tim. 4 : 1, where [$\kappa\alpha\tau\grave{\alpha}$] is properly rendered "at," meaning "at the time of;" thus, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead *at* his appearing [$\kappa\alpha\tau\grave{\alpha}$ τῆν ἐπιφάνειαν αὐτοῦ] and his kingdom."

declared. Satan is loosed. From the depth of Tartarus myriads of demons swarm over the land. The prince of darkness manifests himself as never before, and stealing a word from the vocabulary of heaven to designate his work, he calls it — *Spiritualism*.

1. Does Spiritualism, then, bear these marks of Satanic agency?

(1) The spirits which communicate claim to be the spirits of our departed friends. But the Bible, in the most explicit terms, assures us that the dead are wholly inactive and unconscious till the resurrection; that the dead know not anything (Eccl. 9:5); that every operation of the mind has ceased (Ps. 146:4); that every emotion of the heart is suspended (Eccl. 9:6); and that there is neither work, nor device, nor knowledge, nor wisdom, in the grave where they lie. Eccl. 9:10. Whatever intelligence, therefore, comes to us professing to be one of our dead friends, comes claiming to be what, from the word of God, we know he is not. He comes with a lie in his mouth. But angels of God do not lie; therefore these are not the good angels. Spirits of devils will lie; this is their work; and these are the credentials which at the very outset they hand us. This trick the Bible fully exposes.

(2) The doctrines which they teach are from the lowest and foulest depths of the pit of lies. They deny God. They deny Christ. They deny the atonement. They deny the Bible. They deny the existence of sin, and all distinction between right and wrong. They deny the sacredness of the marriage relation; and, interspersing their utterances with the most horrid blasphemies against God and



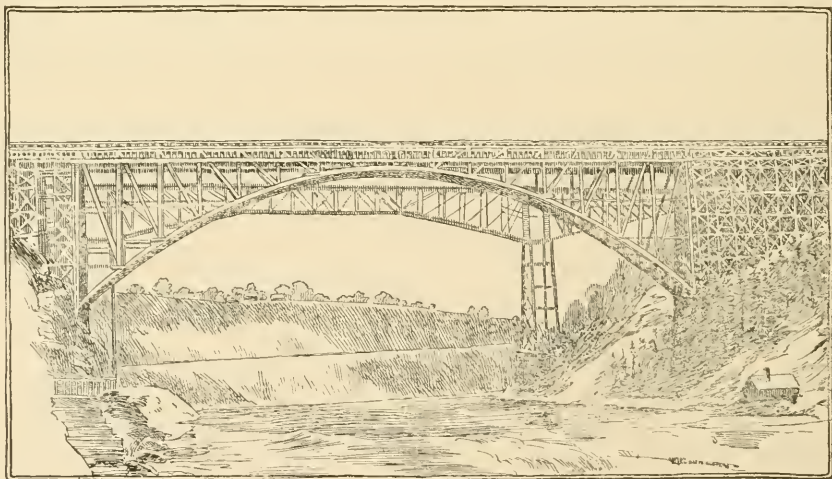
*Drawn from McClure's Magazine
American Bridge Building*

Riveting the joints of the longest arch-span in the world just below Niagara Falls. The riveters catch the white-hot steel rivets in a bucket, and drive them with heavy sledges, standing, so to speak, in the very spray of the Falls.

His Son, and everything that is lovely, and good, and pure, they give the freest license to every propensity to sin, and to every carnal and fleshly lust. Tell us not that these things, openly taught under the garb of religion, and backed up by supernatural sights and sounds, are anything less than Satan's masterpiece.

2. Spiritualism answers accurately to the prophecy in the exhibition of great signs and wonders. Among its many achievements these may be mentioned: Various articles have been transported from place to place by spirits alone. Beautiful music has been produced without any visible human agency, with and without the aid of visible instruments. Many well-attested cases of healing have been presented. Persons have been carried through the air by the spirits in the presence of many others. Tables have been suspended in the air with several persons upon them. And finally, spirits have presented themselves in bodily form, and talked with an audible voice.

Experiments conducted by the great German philosopher, Professor Zöllner, demonstrated the following facts, as related by him to Joseph Cook during the late visit of the latter to Europe; namely, abnormal knots were tied in cords; messages were written between doubly and trebly sealed slates; coin passed through a table in a manner to illustrate the suspension of the laws of the impenetrability of matter; straps of leather were knotted under Professor Zöllner's hands; the impression of two feet was given on sooted paper pasted



Finished Railroad Bridges over the Niagara River

inside two sealed slates; whole and uninjured wooden rings were placed around the standard of a card-table, over either end of which they could by no possibility be slipped; and finally, the table itself, a heavy beechen structure, wholly disappeared, and then fell down from the top of the room in which Professor Zöllner and his friends were sitting.

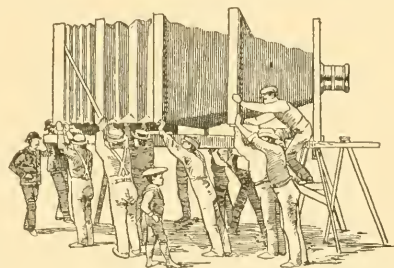
3. Spiritualism answers to the prophecy in that it had its origin in our own country, thus connecting its wonders with the work of the two-horned beast. Commencing in Hydesville,¹ N. Y., in the family of Mr. John D. Fox, in the latter part of March, 1848, it spread with incredible rapidity through all the States. It would be impossible to state the number of Spirituālists in this country at the present time.

In 1876, only twenty-eight years from the commencement of this remarkable movement, estimates of the number of its adherents were made by different persons, which, though differing somewhat from one another, are nevertheless such as to show that the progress of Spiritualism has been without a parallel.

Thus, Judge Edmonds puts the number at five or six million (5,000,000 or 6,000,000); Hepworth Dixon, three million (3,000,000); A. J. Davis, four million two hundred and thirty thousand (4,230,000); Warren Chase, eight million (8,000,000); and the Roman Catholic Council at Baltimore, between ten and eleven million (10,000,000 to 11,000,000). Of those who have become its devotees, Judge Edmonds said as long ago as 1853:—

“ Besides the undistinguished multitude, there are many now of high standing and talent ranked among them,—doctors, lawyers, and clergymen in great numbers, a Protestant bishop, the learned and reverend president of a college, judges of our higher courts, members of Congress, foreign ambassadors, and ex-members of the United States Senate.”

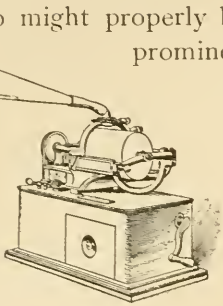
This statement was written more than half a century ago; and from that time to this the work of the spirits has been steadily progressing and spreading among all classes of people.



Largest Camera in the World

¹This place is near Rochester, N. Y.; hence the phenomenon was known at first as the “Rochester Knockings.”

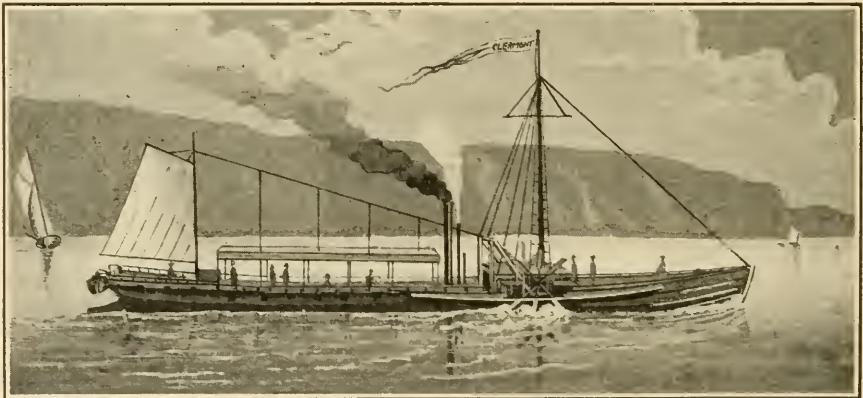
One reason why it is now difficult to estimate the number of those who might properly be denominated Spiritualists, is that the more prominent and respectable of the adherents of this movement are drawing under cover the obnoxious and immoral features of the system, heretofore so prominent, and assuming a Christian garb. By this move they bring themselves and a multitude of church members upon common ground, where there is no distinction between them in fact, though there may still be some in name.



Phonograph

And from this nation Spiritualism has gone abroad into all the earth. It is working its way to the potentates of the earth, and is fast preparing to accomplish its real mission, which is, by deceiving the world with its miracles, to gather the nations to the battle of the great day of God Almighty. Rev. 16: 13, 14.

Here we pause. Let this work go on a little longer, as it has been going, and as it is still going, and what a scene is before us!



Fulton's First Steamboat

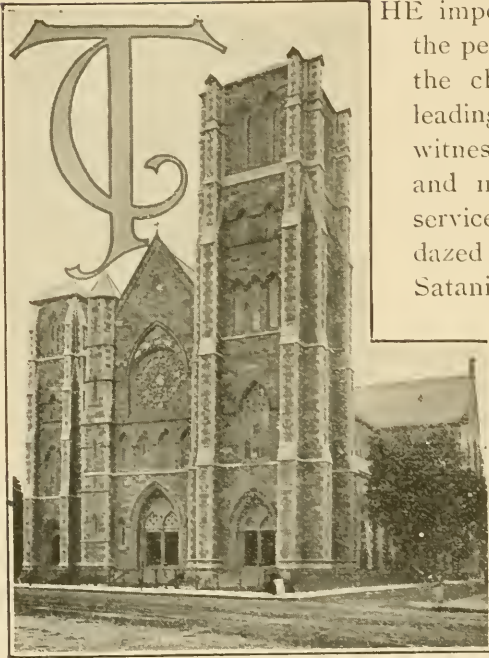
Having seen so much fulfilled, we cannot now draw back and deny the remainder. And so we look for the onward march of this last great wonder-working deception, till that is accomplished which in the days of Elijah was a test between Jehovah and Baal, and fire is brought down from heaven to earth in the sight of men. Rev.

13:13. Then will be the hour of the powers of darkness,—the “hour of temptation” that is coming upon all the world to try them that dwell upon the earth. Rev. 3:10. Then all will be swept from their anchorage by the strong current of delusion, except those whom it is not possible to deceive — the elect of God. Matt. 24:24.

And still the world sleeps on, while Satan, with lightning fingers and hellish energy, weaves over them his last fatal snare. It is time some mighty move was made to waken the world, and arouse the church to the dangers we are in. It is time every honest heart should learn that the only safeguard against the great deception, whose incipient, and even well-advanced, workings we already behold before our eyes, is to make the truths of God’s holy and immutable word our shield and buckler.

CHAPTER XII

RELIGION TAKES A HAND.



HE imposing miracles wrought before the people having riveted upon them the chains of a fatal deception, leading them to suppose they have witnessed the great power of God, and must therefore be doing Him service, when they have only been dazed with a mighty display of Satanic wonders, and are led captive by the devil at his will, they are prepared to do the further bidding of the two-horned beast, which is to make an image to the beast which had the wound by a sword, and did live. Rev. 13:14.

Once more we remind the reader of the impregnable strength of the argument already presented in previous chapters, fixing the application of this symbol to the United States. This is an established proposition, and needs no further support. An exposition of the remainder of the prophecy will therefore consist chiefly of an effort to determine what acts are to be performed by this government, and a search for indications, if any exist, that they are about to be accomplished. If we shall find evidences springing up on all sides that this government is now moving as rapidly as possible in the very direction marked out by the prophet, these indications, though not necessary to establish the application of the symbol to this government, will serve to stifle

the last excuse of skepticism, and become to the believer an impressive evidence of our proximity to the end; for the acts ascribed to this symbol are but few, and while yet in mid-career, it, that is, the nation symbolized by it, is engulfed in the lake of fire of the last great day.

We may, however, notice in passing, another evidence that the government symbolized by the two-horned beast is certainly a republic. This is proved by the language used respecting the formation of the image. It does not read that this power, as an act of imperial or kingly authority, makes an image to the beast; but it *says to them that dwell on the earth*, that is, the people occupying the territory where it arises, that *they* should make an image to the beast. Appeal is made to the people, showing conclusively that the power is in their hands. But just as surely as the government symbolized is a *republic*, so surely it is none other than the United States of America.

We have seen that the wonder-working, Satanic agencies which are to perform the foretold miracles, and prepare the people for the next step in the prophecy,—the formation of the image,—are already in the field, and have even now wrought out a work of vast proportions in our country; and we now hasten forward to the very important inquiry, What will constitute the image, and what steps are necessary to its formation?

The people are to be called upon to make an image *to* the beast, which expression doubtless involves the idea of some deferential action toward, or concessions to, that power; and the image, when made, is an image, likeness, or representation *of* the beast. Verse 15. The beast after which the image is modeled is the one which had a wound by a sword, and did live; that is, the papacy. From this point is seen the collusion of the two-horned beast with the leopard, or papal, beast. He does great wonders in the sight of that beast: he causes men to worship that beast; he leads them to make an image to that beast; and he causes all to receive a mark, which is the mark of that beast.

To understand what would be an image of the papacy, we must first gain some definite idea of what constitutes the papacy itself. Papal supremacy dates from the time when the decree of Justinian

constituting the pope the head of the Church and the corrector of heretics, was carried into effect in A. D. 538. The papacy, therefore, was a church clothed with civil power,—an ecclesiastical body having authority to punish all dissenters with confiscation of goods, imprisonment, torture, and death. What would be an image of the papacy? — *Another ecclesiastical* establishment clothed with similar power. How could such an image be formed in this country? It is not difficult to conceive a state of things—a state of things by no means impossible, and according to present prospects not even improbable—which would meet the prophecy precisely. Let the Protestant churches in our land be clothed with power to define and punish heresy, to enforce their dogmas under the pains and penalties of the civil law, and should we not have an exact representation of the papacy during the days of its supremacy?

It may be objected that whereas the papal Church was controlled by a central head, and hence could act in harmony in all its departments in enforcing its dogmas, the Protestant Church is so divided as to be unable to agree in regard to what doctrines shall be made imperative on the people. We answer, There are certain points which they hold in common, and which are sufficient to form a basis of co-operation. Chief among these may be mentioned the doctrine of the “conscious state of the dead” and “the immortality of the soul,” which is both the foundation and the superstructure of Spiritualism; and also the doctrine that “the first day of the week is the Christian Sabbath.”

It may be objected, again, that this view makes one of the horns of this two-horned beast, the Protestant Church, finally constitute the image of the papal beast. If the reader supposes that the Protestant Church constitutes one of the horns of the two-horned beast, we reply that this is a conception of his own. No such idea is here taught; and we mention this objection only because it has been actually urged as a legitimate consequence of the positions here taken. The question is also asked, If the Protestant Church constitutes one horn, may not the Catholic Church constitute the other? Under the shadow of that hypothetical “if,” perhaps it might. But neither the one nor the other performs such an office. In chapter IX of this work it has been shown that the two great *principles*—Republican-

ism and Protestantism — were the proper objects to be symbolized by these two lamb-like horns. But there is the plainest distinction between Protestantism as an embodiment of the great principle of religious liberty, and the different religious bodies that have grown up under its fostering influence,—just as plain as there is between Republicanism, or civil liberty, and the different political parties which live in the enjoyment of such liberty. The supposition, therefore, that the Protestant Church is the source from which is to be drawn the material out of which is to be constructed the image of the beast, involves no violation of the symbolic harmony of this prophecy.

Let us look a moment at the fitness of the material. We are not unmindful of the noble service the Protestant churches have rendered to the world, to humanity, and to religion, by introducing and defending, so far as they have, the great principles of Protestantism. But they have made a fatal mistake in stereotyping their doctrines into creeds, and thus taking the first step backward toward the spiritual tyranny of Rome. Thus the good promise they gave of a free religion and an unfettered conscience is already broken; for if the right of private judgment is allowed by the Protestant Church, why are men condemned and expelled from that church for no other crime than honestly attempting to obey the word of God, in some particulars not in accordance with her creed? This is the beginning of denominational apostasy. Read Chas. Beecher's work, "The Bible a Sufficient Creed." "Is not the Protestant Church," he asks, "apostate?" Is not the apostasy which we have reason to fear "already formed"? But apostasy in principle always leads to corruption in practice. And so Paul, in 2 Tim. 3: 1-5, sets forth the condition of the professed Church of Christ in the last days. A rank growth of twenty heinous sins, with no redeeming virtues, shows that the fruits of the Spirit will be choked and rooted out by the works of the flesh. We can look nowhere else for this picture of Paul's to be fulfilled, except to the Protestant Church; for the class of which he speaks maintains a "form of godliness," or the outward services of a true Christian worship. And is not the Church of our day beginning to manifest to an alarming degree the very characteristics which the apostle has specified? Fifteen clergymen of the city of Rochester,

N. Y., on Sunday, Feb. 5, 1871,¹ distributed a circular entitled "A Testimony," to fifteen congregations of that city. To this circular the Rochester *Democrat* of February 7 made reference as follows:—

"The 'Testimony' sets out by stating that the foregoing pastors are constrained to bear witness to what they 'conceive to be a fact of our time; viz., that the prevailing standard of piety among the professed people of God is alarmingly low; that a tide of worldliness is setting in upon us, indicating the rapid approach of an era such as is foretold by Paul in his second letter to Timothy, in the words, 'In the last days perilous times shall come.' 2 Tim. 3:1-5. These conclusions are reached, not by comparison with former times, but by applying the tests found in the Scriptures. They instance, as proof, 'the spirit of lawlessness which prevails.' The circular then explains how this lawlessness (religious) is shown. Men have the name of religion, but they obey none of its injunctions. There is also a growing disposition to practice, in religious circles, what is agreeable to the natural inclinations, rather than the duties prescribed by the word of God. The tendency to adopt worldly amusements, by professed Christians, is further stated in evidence."

This testimony is very explicit. When men "have the name of religion, but obey none of its injunctions," they certainly may be said to have "a form of godliness," but to "deny the power;" and when they "practice in religious circles what is agreeable to the natural inclinations rather than the duties prescribed by the word of God," they may truthfully be said to be "lovers of pleasures more than lovers of God." And Rochester is not an exception in this respect. It is so all over the land, as the candid everywhere, by a sad array of facts, are compelled to admit.

That the majority of the Christians in our land are still to be found in connection with these churches, is undoubtedly true. But a change in this respect is also approaching; for Paul, in his words to Timothy, above referred to, exhorts all true Christians to "turn away" from those who have a form of godliness, but deny the power thereof; and those who desire to live pure and holy lives, who mourn over the desolations of their Zion, and sigh for the abominations done in the land, will certainly heed this injunction of the apostle. There is another prophecy which also shows that when the spirit of world-

¹This was thirty years ago; but let none harbor the feeling that the lapse of time has changed the condition of things and enfeebled the application. The question to be kept continually in mind is, Has the spiritual condition of the churches changed in the least degree for the better, down to the present time? If not, this testimony is now just as pertinent as it was then.

liness and apostasy has so far taken possession of the professed churches of Christ as to place them beyond the reach of reform, God's true children are every one to be called out, that they be not partakers of their sins, and receive not of their plagues. Rev. 18 : 4.

From the course which church members are everywhere pursuing, it is plain to be seen in what direction the Protestant churches are drifting; and from the declarations of God's word it is evident that all whose hearts are touched by God's grace, and moulded by his love, will soon come out from a connection in which, while they can do no good to others, they will receive only evil to themselves.

And now we ask the reader to consider seriously for a moment what the state of the religious world will be when this change shall have taken place. We shall then have an array of proud and popular churches, from whose communion all the good have departed, from whom the Holy Spirit is withdrawn, and who are in a state of hopeless departure from God. God is no respecter of persons nor of churches; and if the Protestant churches apostatize from him, will they not be just as efficient agents in the hand of the enemy as ever pagans or papists have been? Will they not then be ready for any desperate measure of bigotry and oppression in which he may wish to enlist them? After the Jewish Church had finally rejected Christ, how soon they were ready to imbrue their hands in the blood of His crucifixion! And is it not the testimony of all history that just in proportion as any popular and extensive ecclesiastical organization loses the Spirit and power of God, it clamors for the support of the civil arm?

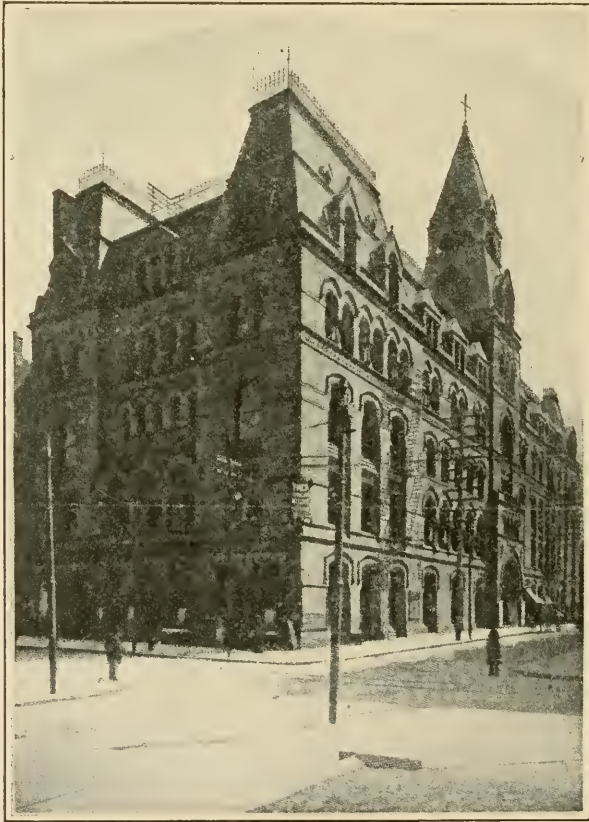
Let, now, an ecclesiastical organization be formed by these churches; let the government legalize such organization, and give it power (a power which it will not have till the government does grant it) to enforce upon the people the dogmas which the different denominations can all adopt as the basis of union, and what do we have?—Just what the prophecy represents,—an image to the papal beast, endowed with life by the two-horned beast, to speak and act with power.

And are there any indications of such a movement? The preliminary question, that of the grand union of all the churches, is now, and has been for years, profoundly agitating the religious world.

A Mr. Havens, in a speech delivered in New York a few years ago, said:—

“For my own part, I wait to see the day when a Luther shall spring up in this country, who shall found a great American Catholic Church, instead of a great Roman Catholic Church; and shall teach men that they can be good Catholics without professing allegiance to a pontiff on the other side of the Atlantic.”

There are indications, as will be shown in a subsequent chapter, that at no distant day such a church will be seen, not, indeed, raised up through the instrumentality of a Luther, but rather through the operation of the same spirit that inspired a Fernando Nunez or a Torquemada.



Y. M. C. A. Building, Philadelphia, Where the National Federation of Churches Was Organized

CHAPTER XIII

THE SUNDAY QUESTION



Silver Lake Falls, Colorado

THE principal acts ascribed to the two-horned beast, which seem to be performed with special reference to the papal beast, are, causing men to “worship” that beast, causing them to “make an image” to that beast, and enforcing upon them “the mark” of that beast. The image, after it is created and endowed with life, undertakes to enforce the worship of itself. To avoid confusion, we must keep these parties distinct in our minds. There are three here brought before us:—

1. *The Papal Beast.* This power is designated in Revelation 13 as “the beast,” “the first beast,” “the beast which had the wound by a sword, and did live,” and the “beast whose deadly wound was healed.” These expressions all refer to the same power; and wherever they occur in this prophecy, they must be

understood as having exclusive reference to the papacy.

2. *The Two-Horned Beast.* This power, after its introduction in verse 11 of Revelation 13, is represented through the remainder of the prophecy by the pronoun “he;” and wherever this pronoun occurs, down to the 17th verse (with possibly the exception of the

16th verse, which may refer to the image), it refers invariably to the two-horned beast.

3. *The Image of the Beast.* This is, every time, with the possible exception just stated, called the image; so that there is no danger of confounding this with any other agent. And let it be borne in mind that the two-horned beast, the government of the United States, is not the image of the beast with which, without due consideration, it is sometimes confounded. The two-horned beast causes an image to be made to the beast, — “saying to them that dwell on the earth, that they should make an image to the beast.” That which is made is not the two-horned beast, but the image.

The acts ascribed to the image are, “speaking,” and *enforcing the worship of itself* under the penalty of death; and this is the only enactment which the prophecy mentions as being enforced under the death penalty. Just what will constitute this worship, it will perhaps be impossible to determine till the fully developed image itself shall have an existence. It will evidently be some act or acts by which men will be required to acknowledge the authority of that image, and yield obedience to its mandates.

The “mark of the beast” is enforced by the two-horned beast, either directly or through the image. The penalty attached to a refusal to receive this mark is a forfeiture of all social privileges, a deprivation of the right to buy and sell. Verse 17. The mark is the mark of the papal beast. Against this worship of the beast and his image, and the reception of his mark, the third angel’s message of Rev. 14:9–12, is a most solemn and thrilling warning.

Here, then, is the issue before us. Human organizations, controlled and inspired by the spirit of the dragon, are to command men to do those acts which are, in reality, the worshipping of an apostate religious power, and the receiving of his mark. If they decline to do this, they lose the rights of citizenship, and become outlaws in the land,— in other words, they must do that which constitutes the worship of the image of the beast, or forfeit their lives. On the other hand, God says, by a message mercifully sent out a little before the fearful crisis is upon us, Do any of these things, and you “shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.” Rev. 14:9–11. He who

refuses to comply with these demands of earthly powers exposes himself to the severest penalties which human beings can inflict; and he who does comply, exposes himself to the most terrible threatening of divine wrath to be found in the word of God. The question whether we will obey God or man is to be decided by the people of the present age, under the heaviest pressure, from either side, that has ever been brought to bear upon any generation.

The worship of the beast and his image, and the reception of his mark, must be something that involves the greatest offense that can be committed against God, to call down so severe a denunciation of wrath against it. This is a work, as was shown in Chapter VII, which takes place in the last days; and as God has given us in his word most abundant evidence to show when we are in the last days, so that no one need be overtaken by the day of the Lord as by a thief, so, likewise, it must be that he has given us the means whereby we may determine what this great latter-day sin is which he has so strongly condemned, that we may not incur the fearful penalty so sure to follow its commission. God does not so trifle with human hopes and human destinies as to denounce a most fearful doom against a certain sin, and then place it beyond our power to understand what that sin is, so that we have no means of guarding against it.

That we are now living in the last days, the volumes of both revelation and nature bear ample and harmonious testimony. Evidence on this point we need not here stop to introduce; for the testimony already presented in the foregoing chapters of this work, showing that the two-horned beast is now on the stage of action, is in itself conclusive proof of this great fact, inasmuch as this power exists and performs its work in the very closing period of human history. All these things tell us that the time has now come in which the proclamation of the third message of Revelation 14 is to be given, and it is high time for men to understand the terms it uses, and the warning it gives.

WHAT CONSTITUTES THE MARK OF THE BEAST?

The figure of a mark is borrowed from an ancient custom. Bishop Newton ("Dissertations on the Prophecies," London, one-volume edition, p. 546) says:—

“It was customary among the ancients for servants to receive the mark of their master, and soldiers of their general, and those who were devoted to any particular deity, of the particular deity to whom they were devoted. These marks were usually impressed *on their right hand or on their foreheads*, and consisted of some hieroglyphic character, or of the name expressed in vulgar letters, or of the name disguised in numerical letters, according to the fancy of the imposer.”

Prideaux says that Ptolemy Philopater ordered all the Jews who applied to be enrolled as citizens of Alexandria to have the form of an ivy leaf (the badge of his god, Bacchus) impressed upon them with a hot iron under pain of death (“Connection,” Vol. II, p. 78).

The word used for mark in this prophecy is *χάραγμα* (*charagma*), and is defined to mean, “a graving, sculpture; a mark cut in or stamped.” It occurs nine times in the New Testament, and with the single exception of Acts 17 : 29, refers every time to the mark of the beast. We are not, of course, to understand in this symbolic prophecy that a literal mark is intended; but the giving of the literal mark, as practiced in ancient times, is used as a figure to illustrate certain acts that will be performed in the fulfillment of this prophecy. And from the literal mark as formerly employed, we learn something of its meaning as used in the prophecy; for between the symbol and the thing symbolized there must be some resemblance. The mark, as literally used, signified that the person receiving it was the servant of, acknowledged the authority of, or professed allegiance to, the person whose mark he bore. So the mark of the beast, or of the papacy, must be some act or profession by which the authority of that power is acknowledged. What is it?

It would naturally be looked for in some of the special characteristics of the papal power. Daniel, describing that power under the symbol of a little horn, speaks of it as waging a special warfare against God, wearing out the saints of the Most High, and thinking to change times and laws. The prophet expressly specifies on this point: “He shall *think* to change times and laws.” These laws must certainly be the laws of the Most High. To apply it to human laws, and make the prophecy read, “And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change human laws,” would be doing evident violence to the language of the prophet. But apply it to the laws of

God, and let it read, "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and laws of the Most High," and all is consistent and forcible. The Hebrew has דָּוָר (*dā'ith*) law, and the Septuagint reads, νόμος (*nomos*), in the singular, "the law," which more directly suggests the law of God. The papacy has been able to do more than merely "think" to change human laws. It has changed them at pleasure. It has annulled the decrees of kings and emperors, and absolved subjects from allegiance to their rightful sovereigns. It has thrust its long arm into the affairs of nations, and brought rulers to its feet in the most abject humility. But the prophet beholds greater acts of presumption than these. He sees it endeavor to do what it was not able to do, but could only "think" to do; he sees it attempt an act which no man, nor any combination of men, can ever accomplish; and that is, to change the law of the Most High. Bear this in mind while we look at the testimony of another sacred writer on this very point.

Paul speaks of the same power in 2 Thessalonians 2; and he describes it in the person of the pope, as "the man of sin," whom he represents as sitting as God in the temple of God (that is, the Church), and as exalting himself "above all that is called God, or that is worshiped." According to this, the pope sets himself up as the one for all the Church to look to for authority, instead of to God. And now we ask the reader to ponder carefully the question how it is possible for the pope to exalt himself *above* God. Search through the whole range of human devices, go to the extent of human effort; by what plan, by what move, by what claim, could this usurper exalt himself *above* God? He might institute any number of ceremonies, he might prescribe any form of worship, he might exhibit any degree of power; but so long as God had requirements which the people felt bound to regard in preference to his own, so long he would not be above God. He might enact a law, and teach the people that they were under as great obligations to that as to the law of God; then he would only make himself *equal* with God. But he is to do more than this; he is to attempt to raise himself *above* him. Then he must promulgate a law which *conflicts* with the law of God, and demand obedience to his own law in preference to that of God. There is no

other possible way in which he could place himself in the position assigned in the prophecy. But to do this is simply to endeavor to change the law of God; and if he can cause this change to be adopted by the people in place of the original enactment, then he, the law-changer, is above God, the lawmaker. And this is the very work that Daniel said the little horn should think to do.

Such a work as this, then, the papacy must attempt, according to the prophecy; and the prophecy cannot fail.

TWO LAWS.

And when this is done, what do the people of the world have?—They have two laws demanding obedience,—one, the law of God as originally enacted by Him, an embodiment of His will, and expressing His claims upon His creatures; the other, a revised edition of that law, emanating from the pope of Rome, and expressing his will. And how is it to be determined which of these powers the people honor and worship?—It will be determined by the law which they keep. If they keep the law of God as given by Him, they worship and obey God; if they keep the law as changed by the papacy, they worship that power. But further: the prophecy does not say that the little horn should set aside the law of God, and give one entirely different. This would not be to change the law, but simply to give a new one. He was only to attempt a *change*, so that the law that comes from God and the law that comes from the papacy are precisely alike, excepting the change which the papacy had made in the former. They have many points in common. But none of the precepts which they contain in common can distinguish a person as the worshiper of either power in preference to the other. If God's law says, "Thou shalt not kill," and the law as given by the papacy says the same, no one can tell by a person's observance of that precept whether he designs to obey God rather than the pope, or the pope rather than God. But when a precept that has been changed is the subject of action,—as, for instance, if God says that the seventh day is the Sabbath on which we must rest, but the pope says that the first day is the Sabbath, and that we should keep this day and not the seventh,—then whoever observes that precept as originally given by God, is thereby distinguished as a worshiper of God;

THE LAW OF GOD

AS GIVEN BY JEHOVAH.

"I will not alter the thing that is gone out of my lips."

I.

Thou shalt have no other gods before me.

II.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV.

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI.

Thou shalt not kill.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not steal.

IX.

Thou shalt not bear false witness against thy neighbor.

X.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

[See Ex. 20:3-17.]

AS CHANGED BY MAN.

*"He shall think himself able to change times and laws." Daniel 7:25.
Doway Bible.*

I.

I am the Lord thy God: thou shalt not have strange gods before me.

II.

Thou shalt not take the name of the Lord thy God in vain.

III.

Remember that thou keep holy the Sabbath day.

IV.

Honor thy father and thy mother.

V.

Thou shalt not kill.

VI.

Thou shalt not commit adultery.

VII.

Thou shalt not steal.

VIII.

Thou shalt not bear false witness against thy neighbor.

IX.

Thou shalt not covet thy neighbor's wife.

X.

Thou shalt not covet thy neighbor's goods.

[See Butler's Catechism, p. 28, edition of 1877, published by Hoffman Bros., Milwaukee, Wis.]

and he who keeps it as changed is thereby *marked* as a follower of the power that made the change. In no other way can the two classes of worshipers be distinguished. From this conclusion, no candid mind can dissent; but in this conclusion we have a general answer to the question, "What constitutes the mark of the beast?" namely, THE MARK OF THE BEAST IS THE CHANGE WHICH THE BEAST HAS MADE IN THE LAW OF GOD.

We now inquire if the Catholic power has attempted any change in the law of God, and if so, what that change is. By the law of God we mean the moral law, the only law in the universe of immutable and perpetual obligation, the law of which Webster says, defining the terms according to the sense in which they are almost universally used in Christendom, "The moral law is summarily contained in the decalogue, written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai."

If, now, the reader will compare the ten commandments as found in Roman Catholic catechisms with those commandments as found in the Bible, he will see that in the catechisms the second commandment is left out, the tenth is divided into two to make up the lack caused by leaving out the second, thus keeping good the number ten, and the fourth commandment (called the third in their enumeration) is made to enjoin the observance of Sunday as the Sabbath, and prescribe that the day shall be spent in "hearing mass devoutly, attending vespers, and reading moral and pious books." Here are several variations from the decalogue as found in the Bible. Here are some marked changes. Who has made them? Are they authorized in the Scriptures? or has the papacy made them of its own will? Do any of these constitute the change contemplated in the prophecy? and if so, which? or are they all included in that change? Let it be borne in mind, that, according to the prophecy, he was to "*think* to change times and laws," or "the law," as the Revised Version reads. This plainly conveys the idea of *intention* and *design*, and makes these qualities essential to the change in question. But respecting the omission of the second commandment, Catholics argue that it is included in the first commandment, and hence should not be numbered as a separate commandment. And on the tenth they claim that there is so plain a distinction of ideas as to require

two commandments. So they make the coveting of a neighbor's wife the ninth command, and the coveting of his goods the tenth.

In all this they claim that they are giving the commandments exactly as God intended to have them understood. So, while we may regard them as errors in their interpretation of the commandments, we cannot set them down as *intentional changes*. Not so, however, with the fourth commandment. Respecting this commandment they do not claim that their version is like that given by God. They expressly claim a change here, and also that the change has been made by the Church. A few quotations from standard Catholic works will make this matter plain. In a work entitled "Treatise of Thirty Controversies," we find these words:—

"The word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy; you [Protestants], without any precept of Scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose, against this point, that the observation of the first day is proved out of Scripture, where it is said, the first day of the week. Acts 20 : 7; 1 Cor. 16 : 2; Rev. 1 : 10. Have they not spun a fair thread in quoting these places? If we should produce no better for purgatory and prayers for the dead, invocation of the saints, and the like, they might have good cause, indeed, to laugh us to scorn; for where is it written that these were Sabbath days in which those meetings were kept? Or where is it ordained they should be always observed? Or, which is the sum of all, where it is decreed that the observation of the first day should abrogate, or abolish, the sanctifying of the seventh day, which God commanded everlastingly to be kept holy? Not one of these is expressed in the written word of God."

In the "Catechism of the Christian Religion," on the subject of the third (fourth) commandment, we find these questions and answers:—

"*Ques.*— What does God ordain by this commandment?

"*Ans.*— He ordains that we sanctify, in a special manner, this day on which he rested from the labor of creation.

"*Q.*— What is this day of rest?

"*A.*— The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh. Gen. 2 : 2; Heb. 4 : 1; etc.

"*Q.*— Is it, then, Saturday we should sanctify in order to obey the ordinance of God?

"*A.*— During the old law, Saturday was the day sanctified; but *the Church*, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday

means, and now is, the day of the Lord."—"Catechism of the Christian Religion," by Rev. Stephen Keenan (Boston: Patrick Donahoe, 1857), p. 206.

In the "Catholic Christian Instructed," we read—

"*Ques.* — What are the days which the church commands to be kept holy?

"*Ans.* — 1st. The Sunday, or the Lord's day, which we observe by apostolic tradition, instead of the Sabbath. 2dly. The feast of our Lord's Nativity, or Christmas-day; his Circumcision, or New-Year's day; the Epiphany, or Twelfth-day; Easter-day, or the day of our Lord's Resurrection; the day of our Lord's Ascension; Whitsunday, or the day of the coming of the Holy Ghost; Trinity Sunday; Corpus Christi, or the feast of the Blessed Sacrament. 3dly. We keep the day of the Annunciation, and Assumption of the Blessed Virgin Mary. 4thly. We observe the feast of All-Saints.

"*Q.* — What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was the Saturday?

"*A.* — We have for it the authority of the Catholic Church, and apostolic tradition.

"*Q.* — Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

"*A.* — The Scripture commands us to hear the Church (Matt. 18 : 17; Luke 10 : 16), and to hold fast the traditions of the apostles. 2 Thess. 2 : 15. But the Scriptures do not in particular mention this change of the Sabbath. St. John speaks of the Lord's day (Rev. 1 : 10); but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. St. Luke also speaks of the disciples' meeting together to break bread on the first day of the week. Acts 20 : 7. And St. Paul (1 Cor. 16 : 2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tells us that this first day of the week was to be henceforward the day of worship, and the Christian Sabbath; so that truly, the best authority we have for this is the testimony and ordinance of the Church. And, therefore, those who pretend to be so religious of the Sunday, while they take no notice of other festivals ordained by the same Church authority, show that they act by humor, and not by reason and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the Church."—"Catholic Christian Instructed," published by P. J. Kenedy, 5 Barclay St., New York, edition of 1874, pp. 202, 203.

In the "Doctrinal Catechism" we find further testimony to the same point:—

"*Ques.* — Have you any other way of proving that the Church has power to institute festivals of precept?

"*Ans.* — Had she *not* such power, *she could not have done* that in which all modern religionists agree with her—she could not have substituted the observ-

ance of *Sunday*, the first day of the week, for the observance of *Saturday, the seventh day*, a change for which *there is no scriptural authority.*" [Italics ours.] — "*Doctrinal Catechism,*" published by P. J. Kenedy, New York, p. 174.

From the article on "Obedience to the Church," Chapter VI, in the same work, p. 181, we take the following:—

"*Ques.* — In what manner can we show a Protestant that he speaks unreasonably against fasts and abstinences ?

"*Ans.* — Ask him why he keeps Sunday, and not Saturday, as his day of rest, since he is unwilling either to fast or to abstain. If he reply that the Scripture orders him to keep the Sunday, but says nothing as to fasting and abstinence, tell him the Scripture speaks of Saturday, or the Sabbath, but gives *no command anywhere* regarding Sunday, or the first day of the week. If, then, he neglects Saturday as a day of rest and holiness, and substitutes Sunday in its place, and this merely because such was the usage of the ancient Church, should he not, if he wishes to act consistently, observe fasting and abstinence, because the ancient Church so ordained ? "

The "Doctrinal Catechism" also attacks the practice of Protestants in not adhering to their platform that the Bible alone is the rule of faith and practice. Among the things not contained in the Scriptures, which nevertheless Protestants generally believe, it mentions the following:—

"It [the Scripture] does not tell us whether infants should be baptized; whether the obligation of keeping Saturday holy has been done away with; whether Sunday should be kept in its place, etc." — *Id.*, pp. 87, 88.

In "Abridgment of Christian Doctrine," we find this testimony:—

"*Ques.* — How prove you that the Church hath power to command feasts holy days ?

"*Ans.* — By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same Church.

"*Q.* — How prove you that ?

"*A.* — Because by keeping Sunday they acknowledge the Church's power to ordain feasts, and to command them under sin." — *Page 58.*

And finally W. L. Lockhart, late B. A., of Oxford, in the Toronto (Catholic) *Mirror*, offered the following "challenge" to all the Protestants of Ireland,—a challenge as well calculated for this latitude as that. He says:—

"I do therefore solemnly challenge the Protestants of Ireland to prove by plain texts of Scripture, these questions concerning the obligations of the Chris-

tian Sabbath: (1) That Christians may work on Saturday, the old seventh day; (2) That they are bound to keep holy the first day, namely, Sunday; (3) That they are not bound to keep holy the seventh day also."

This is what the papal power claims to have done respecting the fourth (in their enumeration, the third) commandment. Catholics plainly acknowledge that there is *no scriptural authority* for the change they have made in this commandment, but that it rests wholly upon the authority of the Church; and they claim this change as a "token," or "mark," of the authority of that church, appealing in the most explicit language to the very act of "*changing the Sabbath into Sunday*" as proof of its power in this respect.¹

"But," says one, "I supposed that Christ changed the Sabbath." A great many suppose so; and it is natural that they should; for they have been so taught. And while we have no words of denunciation to utter against any such persons for so believing, we would have them at once understand that it is, in reality, one of the most enormous of all errors. We would therefore remind such persons that, according to the prophecy, the only change ever to be made in the law of God, was to be made by the little horn of Daniel 7, the man of sin of 2 Thessalonians 2; and the only change that has been made in it is the change of the Sabbath. Now, if Christ made this change, he filled the office of the blasphemous power spoken of by both Daniel and Paul,—a conclusion sufficiently hideous to drive any Christian from the view which leads thereto.

Why should any one labor to prove that Christ changed the Sabbath? Whoever does this is performing a thankless task. The pope will not thank him; for if it is proved that Christ wrought this change, then the pope is robbed of his badge of authority and power. And no truly enlightened Protestant will thank him; for if he succeeds, he only shows that the papacy has not done the work which it was predicted that it would do, and therefore that the prophecy has failed, and the Scriptures are unreliable. The matter would better stand as the prophecy has placed it, and the claim which the pope unwittingly puts forth would better be granted. When a person is charged with

¹ For further testimony on this point, the reader is referred to tracts published at the Review and Herald office, Battle Creek, Mich., in which are extracts from Catholic writers refuting the arguments usually relied upon to prove the Sunday Sabbath, and showing that its only authority is the Catholic Church.

any work, and abundant evidence is at hand to show that he did it, and the jury brings in a verdict of "Guilty," and finally the person himself steps forth and confesses that he has done the work, that is usually considered sufficient to settle the matter. So, when the prophecy affirms that a certain power shall change the law of God, and in due time that very power arises, and does the work foretold, and indisputable evidence is presented to show that it has done the work, and finally that power openly claims that it *has done* it and boasts of it, what need have we of further evidence?

The world should not forget that the great apostasy foretold by Paul has taken place; that the "man of sin" for long ages held almost a monopoly of what he styled Christian teaching in the world; that the mystery of iniquity has cast the darkness of its shadow and the errors of its doctrines over almost all Christendom; and that out of this era of error and darkness and corruption, the theology of our day has come. Would it, then, be anything strange to find that there are yet some relics of popery to be discarded ere the Reformation will be complete? A. Campbell ("Baptism," p. 15), speaking of the Protestant sects, says:—

"All of them retain in their bosom—in their ecclesiastical organizations, worship, doctrines, and observances—various relics of popery. They are at best a reformation of popery, and only reformations in part. The doctrines and traditions of men yet impair the power and progress of the gospel in their hands."

The nature of the change which the little horn has attempted to effect in the law of God is worthy of notice. With true Satanic instinct, he undertakes to change that commandment which, of all others, is the fundamental commandment of the law, the one which makes known who the lawgiver is, and contains his signature of royalty. The fourth commandment does this; no other commandment of the decalogue does. Four others, it is true, contain the word "God," and three of them the word "Lord," also. But who is this "Lord God" of whom they speak? Without the fourth commandment, it is impossible to tell; for idolaters of every grade might apply these terms to the multitudinous objects of their adoration. But when we have the fourth commandment to point out the Author of the decalogue, the claims of every false god are annulled at one

stroke; for it is at once seen that the God who here demands our worship is not *any created* being, but the one who created all things. The maker of the earth and sea, the sun and moon, and all the starry host, the upholder and governor of the universe, is the one who claims, and who, from his position, has a right to claim, our supreme regard in preference to every other object. The commandment which makes known these facts is, therefore, the very one we might suppose that power which designed to exalt itself above God (2 Thess. 2 : 3, 4) would undertake to change. God gave the Sabbath as a memorial of himself, a weekly reminder to the sons of men of his work in creating the heavens and the earth, a great barrier against atheism and idolatry. It is the signature and seal of the law. This the papacy has torn from its place, and erected in its stead, on its own authority, another institution, designed to serve another purpose.

This change of the fourth commandment must therefore be the change to which the prophecy points, and Sunday-keeping must be the "mark of the beast"! Some who have long been taught to regard this institution with reverence will perhaps start back with little less than feelings of horror at this conclusion. We have not space, nor is this perhaps the place, to enter into an extended argument on the Sabbath question, and an exposition of the origin and nature of the observance of the first day of the week. Let us submit this one proposition: If the seventh day is still the Sabbath enjoined in the fourth commandment; if the observance of the first day of the week has no foundation whatever in the Scriptures; if this observance has been brought in as a Christian institution, and designedly put in the place of the Sabbath of the decalogue by that power which is symbolized by "the beast," and placed there as a badge and token of its power to legislate for the Church,—suppose for a moment that all this is actually so,—is it not inevitably the mark of the beast? The answer must be in the affirmative. But all these hypotheses can easily be shown to be certainties.¹

It will be said again, Then all Sunday-keepers have the mark of the beast; then all the good of past ages who kept this day, had the

¹ See "History of the Sabbath," and other works issued by the publishers of this book. To these we can only refer the reader, in passing,

mark of the beast; then Luther, Whitefield, the Wesleys, and all who have done a good and noble work of reformation, had the mark of the beast; then all the blessings that have been poured upon the reformed churches have been poured upon those who had the mark of the beast. We answer, *No!* And we are sorry to see that some professedly religious teachers, though many times corrected, persist in misrepresenting us on this point. We have never so held; we have never so taught. Our premises lead to no such conclusions. Give ear: The mark and worship of the beast are enforced by the two-horned beast. The receiving of the mark of the beast is a specific act which the two-horned beast is to cause to be done. The third message of Revelation 14 is a warning mercifully sent out in advance to prepare the people for the coming danger. There can, therefore, be *no worship* of the beast, nor reception of his *mark*, such as is contemplated in the prophecy, *till it is enforced by the two-horned beast*. We have seen that *intention* was essential to the change which the papacy has made in the law of God, to constitute it the mark of that power. So *intention* is necessary in the adoption of that change to make it, on the part of any individual, the reception of that mark. In other words, a person must adopt the change knowing it to be the mark of the beast, and receive it on the authority of that power, in opposition to the requirement of God.

But how was it with those referred to above, who have kept Sunday in the past, and the majority of those who are keeping it to-day? Do they keep it as an institution of the papacy?—No. Have they decided between this and the Sabbath of our Lord, understanding the claims of each?—No. On what ground have they kept it, and do they still keep it?—They suppose they are keeping a commandment of God. Have such the mark of the beast?—By no means. Their course is attributable to an error unwittingly received from the church of Rome, not to an act of worship rendered to it.

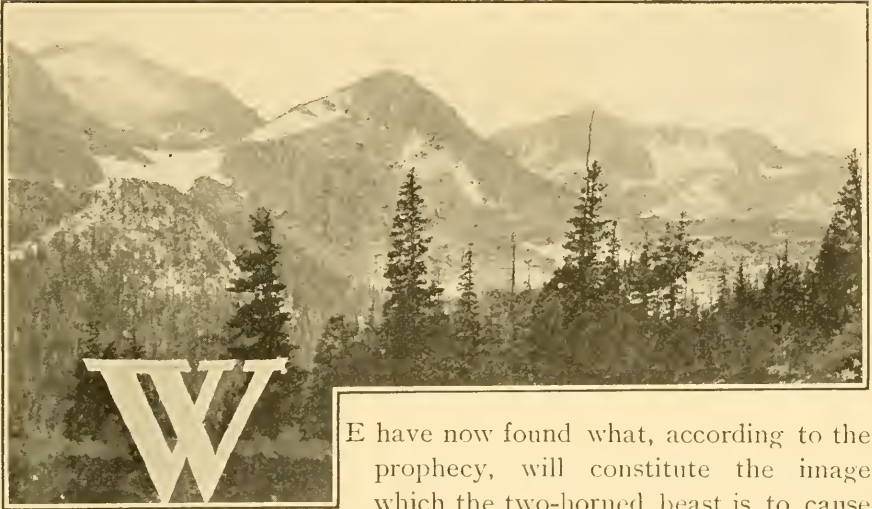
But how is it to be in the future?—The Church which is to be prepared for the second coming of Christ must be entirely free from papal errors and corruptions. A reform must therefore be made on the Sabbath question. The third angel (Rev. 14:9-12) proclaims the commandments of God, leading men to the true in place of the counterfeit. The dragon is stirred, and so controls the wicked gov-

ernments of the earth that all the authority of human power shall be exerted to enforce the claims of the man of sin. Then the issue is fairly before the people. On the one hand, they are required to keep the true Sabbath; on the other, a counterfeit. For refusing to keep the true, the message denounces the unmingled wrath of God; for clinging to the true and rejecting the false, earthly governments threaten them with persecution and death. With this issue before the people, what does he do who yields to the human requirement? — He virtually says to God, I know your claims, but I will not heed them. I know that the power I am required to worship is anti-Christian, but I yield to it to save my life. I renounce your allegiance, and bow to the usurper. The beast is henceforth the object of my adoration; under his banner, in opposition to your authority, I henceforth array myself; to him, in defiance of your claims, I henceforth yield the obedience of my heart and life. In comparison with the fear of his punishments, I despise and brave your wrath.

Such is the spirit which will actuate the hearts of the beast-worshippers, — a spirit which insults the God of the universe to His face, and is prevented only by lack of power from overthrowing His government and annihilating His throne. Is it any wonder that Jehovah denounces against so Heaven-daring a course the threatening brought to view in the scripture last referred to — the most terrible threatening expressed in His word against any class of living men before probation closes? Rev. 14 : 9-12.

CHAPTER XIV

“COMING EVENTS CAST THEIR SHADOWS BEFORE”



Arapahoe Mountains

WE have now found what, according to the prophecy, will constitute the image which the two-horned beast is to cause to be made, and the mark which it will attempt to enforce. The movement which is to fulfill this portion of the prophecy is to be looked for among those classes which constitute the professedly religious portion of the people. First, some degree of union must be effected between the various Protestant churches, with some degree of coalition, also, between these bodies and the papal power, or Roman Catholicism; and secondly, steps must be taken to bring the law of the land to the support of the Sunday Sabbath. These movements the prophecy calls for; and the line of argument leading to these conclusions is so direct and well defined that there is no avoiding them. They are a clear and logical sequence from the premises given us. When this is accomplished, it will not rest on theory, but be a plain, tangible movement which all can understand.

When the application of Rev. 13: 11-17 to the United States

was first made, more than fifty years ago, these positions respecting a union of the churches and a grand Sunday movement were taken. But at that time no sign appeared above or beneath, at home or abroad, no token was seen, no indication existed, that such an issue would ever be made. But there was the prophecy, and that must stand. The United States government had given abundant evidence, by its location, the time of its rise, the manner of its rise, and its apparent character, that it was the power symbolized by the two-horned beast. There could be no mistake in the conclusion that it was the very nation intended by that symbol. This being so, it must take the course and perform the acts foretold. But here were predictions which could be fulfilled by nothing else than the above-named religious movements, resulting in a virtual union of Church and State, and the enforcement of the papal Sabbath as a mark of the beast.

To take the position at that time that this government was to pursue such a policy and engage in such a work, without any apparent probability in its favor, was no small act of faith. On the other hand, to deny or ignore it, while admitting the application of the symbol to this government, would not be in accordance with either Scripture or logic. The only course for the humble, confiding student of prophecy to pursue in such cases, is to take the light as it is given, and believe the prophecy in all its parts. So the stand was boldly taken; and open proclamation has been made from that day to this, that such a work would be seen in the United States. With every review of the argument, new features of strength have been discovered in the application; and amid a storm of scornful incredulity, we have watched the progress of events, and awaited the hour of fulfillment.

Meanwhile, Spiritualism has astonished the world with its terrible progress, and has shown itself to be the wonder-working element which was to exist in connection with this power. This has mightily strengthened the evidence of the application. And now, within a few years past, what have we further seen? — No less than the commencement of that very movement respecting the formation of the image and the enactment of Sunday laws, which we have expected, and which is to complete the prophecy, and close the scene.

Reference was made in Chapter XI to the movement now on foot for a grand union of all the churches; not a union which rises from the putting away of error and uniting upon the harmonious principles of truth, but simply a combination of sects, each retaining its own particular creed, but confederated for the purpose of carrying out more extensively the common points of their faith. This movement finds a strong undercurrent of favor in all the churches; and men are engaged to carry it through who are not easily turned from their purpose.

And there has suddenly arisen a class of men whose souls are absorbed with the cognate idea of Sunday reform, and who have dedicated every energy of their being to the carrying forward of this kindred movement. The New York Sabbath Committee have labored zealously, by means of books, tracts, speeches, and sermons, to create a strong public sentiment in behalf of Sunday. Making slow progress through moral suasion, they seek a shorter path to the accomplishment of their purposes through political power. And from their point of view, why should they not? Christianity has become popular, and her professed adherents are numerous. Why not avail themselves of the power of the ballot to secure their ends? That is the way they reason. As Christians, they cannot consistently do so; for Christ repeatedly avows that his kingdom is not of this world. — Rev. J. S. Smart (Methodist), in a published sermon on the “Political Duties of Christian Men and Ministers,” expresses a largely prevailing sentiment on this question, when he says:—

“I claim that we have, and ought to have, just as much concern in the government of this country as any other men. . . . We are the mass of the people. Virtue in this country is not weak; her ranks are strong in numbers, and invincible from the righteousness of her cause—invincible if united. Let not her ranks be broken by party names.”

We quote these sentiments simply to show the direction public sentiment is taking. It means a great deal.

A national association has been in existence for a number of years, which has for its object the securing of such amendments to the national Constitution as shall express the religious views of the majority of church people, and make it an instrument under which the keeping of Sunday can be enforced as the Christian Sabbath.

This association already embraces within its organization a long array of eminent and honorable names,—governors of States, presidents of colleges, bishops, doctors of divinity, doctors of law, and men who occupy high positions in all the walks of life.

In the address issued by the officers of this association, they say:—

“Men of *high standing in every walk of life*, of every section of the country, and of every shade of political sentiment and religious belief, have concurred in the measure.”

In their appeal, they most earnestly request every lover of his country to join in forming auxiliary associations, to circulate documents, attend conventions, sign memorials to Congress, etc., etc.

In their plea for an amended Constitution, they ask the people to—

“Consider that God is not once named in our national Constitution. There is nothing in it which requires an ‘oath of God,’ as the Bible styles it (which, after all, is the great bond both of loyalty in the citizen and of fidelity in the magistrate),—nothing which requires the observance of the day of rest and worship, or which respects its sanctity. If we do not have the mails carried and the post-offices open on Sunday, it is because we have a Postmaster-General who respects the day. If our Supreme Courts are not held, and if Congress does not sit that day, it is *custom*, and not *law*, that makes it so. Nothing in the Constitution gives Sunday quiet to the custom-house, the navy-yard, the barracks, or any of the departments of government.

“Consider that they fairly express the mind of the great body of the American people. This is a Christian people. These amendments agree with the faith, the feelings, and the forms of every Christian church or sect. The Catholic and the Protestant, the Unitarian and the Trinitarian, profess and approve all that is here proposed. Why should their wishes not become law? Why should not the Constitution be made to suit and to represent a constituency so overwhelmingly in the majority? . . .

“This great majority are becoming daily more conscious not only of their rights, but of their power. Their number grows, and their column becomes more solid. They have quietly, steadily, opposed infidelity, until it has at least become politically unpopular. They have asserted the rights of man and the rights of the government, until the nation’s faith has become measurably fixed and declared on these points. And now that circumstances give us occasion to amend our Constitution, that it may clearly and fully represent the mind of the people on these points, they feel that it should also be so amended as to recognize the rights of God in man and in government. Is it anything but due to their long patience that they be at length allowed to speak out the great facts and principles which give to all government its dignity, stability, and beneficence?”

And this law that is so earnestly called for, will be religious tyranny, pure and simple.

Thus for more than a score of years a movement has been on foot, daily growing in extent, importance, and power, to fulfill that portion of the prophecy of Rev. 13 : 11-17 which first calls forth the dissent of the objector, and which appears from every point of view the most improbable of all the specifications; namely, the making of an image to the beast and the enforcing of the mark. Beyond this, nothing remains but the sharp conflict of the people of God with this earthly power, and the eternal triumph of the overcomer.

An association, even now national in its character, as already noticed, and endeavoring, as is appropriate for those who have such objects in view, to secure their purposes under the sanction of the highest authority of the land, the national Constitution, already has this matter in hand. In the interest of this association there is published, in Pittsburg, a weekly paper called formerly *The Christian Statesman*, now, *Church and State*, in advocacy of this movement. Every issue of that paper goes forth filled with arguments and appeals from able pens in favor of the desired Constitutional amendment. These are the very methods by which, in a country like ours, great revolutions are accomplished; and no movement has ever arisen, in so short a space of time as this, to so high a position in public esteem with certain classes, and taken so strong a hold upon their hearts.

Mr. G. A. Townsend ("New World and Old," p. 212) says:—

"Church and State has several times crept into American politics, as in the contentions over the Bible in the public schools, the anti-Catholic party of 1854, etc. Our people have been wise enough heretofore to respect the clergy in all religious questions, and to entertain a wholesome jealousy of them in politics. The latest *politico-theological movement* [italics ours] is to insert the name of the Deity in the Constitution."

The present movements of this National Reform Association, and the progress it has made, may be gathered somewhat from the following sketch of its history, and the reports of the proceedings of some of the conventions which have thus far been held.

From the Pittsburg (Pa.) *Commercial* of Feb. 6, 1874, the following is taken:—

“The present movement to secure the religious amendment of the Constitution originated at Xenia, Ohio, in February, 1863, in a convention composed of eleven different religious denominations, who assembled for prayer and conference, not in regard to the amendment of the Constitution, but the state of religion. Meetings (small in numbers) were held shortly after in Pittsburg and elsewhere. At first the association was called a ‘Religious Council;’ now it is known as the ‘National Association to Secure the Religious Amendment of the Constitution of the United States,’ and is becoming more popular, and increasing largely in numbers.

“The first national convention of the association was held in the First United Presbyterian church, Allegheny, Pa., Jan. 27, 1864, at which a large delegation was appointed to present the matter to the consideration of Hon. Abraham Lincoln, President of the United States. An adjourned meeting was held in the Eighth Street Methodist Episcopal church, Philadelphia, on the 7th and 8th of July of the same year, and another in the same city, in the West Arch Street Presbyterian church, Nov. 29, 1864.

“Conventions were held in New York in 1868; in Columbus, Ohio, February, 1869; and in Monmouth, Ill., April, 1871.

“National conventions were held in Pittsburg, 1870; Philadelphia, 1871; Cincinnati, 1872; and New York, 1873. The national convention which meets this afternoon [Feb. 4, 1874] in Library Hall [in Pittsburg, Pa.] is, we believe, the fifth in order.”

From the report of the executive committee at the Cincinnati convention, Jan. 31, 1872, it appeared that ten thousand copies of the proceedings of the Philadelphia convention had been gratuitously



Gate of the Garden of the Gods

distributed, and a general secretary had been appointed. Nearly \$1,800 was raised at this convention.

The business committee recommended that the delegates to this convention hold meetings in their respective localities to ratify the resolutions adopted at Cincinnati, and that the friends of the association be urged to form auxiliary associations. These recommendations were adopted.

Among the resolutions passed were the following:—

“*Resolved*, That it is the right and duty of the United States, as a nation settled by Christians,—a nation with Christian laws and usages, and with Christianity as its greatest social force,—to acknowledge itself in its written Constitution to be a Christian nation.¹”

They seem to be conscious that well-grounded fears will be excited in the minds of the people, that this movement, if successful, would be a gross infringement of the principle on which this government is founded, which is to keep forever separate the Church and the State; and so they endeavor to blind the people to this danger, and allay these fears in the following adroit manner:—

“*Resolved*, That the proposed religious amendment, so far from tending to a union of Church and State, is directly opposed to such union, inasmuch as it recognizes the nation’s own relations to God, and insists that the nation should acknowledge those relations for itself, and not through the medium of any church establishment.”

Of the fifth annual convention at Pittsburg, Feb. 4, 1874, J. H. Waggoner, who went as a correspondent from the Seventh-day Adventists, said, in the *Review and Herald*:—

“This was a meeting of delegates, but was largely attended. The number of delegates holding certificates was 641; non-certified, 432; total, 1,073, representing eighteen States. Petitions to Congress, partially returned, as I understood, footed up over 54,000 names.

“It has been strongly impressed upon my mind that we have underestimated, rather than overestimated, the rapid growth and power of this movement. Those who think we have been deluded in confidently looking for a great change in the nature and policy of our government, could but be convinced that we are right in

¹In the present state of affairs in this world, there can be no such thing as a “Christian” nation; and any people claiming to be such, claims to be such a community as Christ expressly repudiates when he says, “My kingdom is not of this world.” There is no need here to present any argument to show the sophistry involved in such claims as these. In what has been presented and what will be given later, the groundless assumptions of a false theocracy will be fully exposed.

this if they would attend such a meeting as this, or by other means become acquainted with what is actually taking place in this respect. The reason assigned for calling a delegated convention is that no place could be found large enough to accommodate a mass-meeting of the friends of the cause. But it is proposed to hold mass-meetings in the several States, and have a general grand rally in 1876, the centennial anniversary of our independence.

“The animus of this meeting cannot be understood nor appreciated by any one who did not attend it. It was a large gathering of delegates and others, and for enthusiasm and unanimity, has rarely been equaled. This feature can be but feebly described in any published report; and I notice that some of the most significant and stirring expressions are left out of the most complete reports of the speeches yet given.

“The officers of the association for the coming year [1874] are, president, Hon. Felix R. Brunot, Pittsburg, with ninety-nine vice-presidents, among whom are four governors, five State superintendents of public instruction, nine bishops, fifteen judges of higher courts, and forty-one college presidents and professors, and the others are all eminent men; general secretary, Rev. D. McAllister, N. Y.; corresponding secretary, Rev. T. P. Stevenson, Philadelphia.”

In his opening address, the president of the national association, and chairman of this fifth convention, said that their “cause had made the progress of twenty years in five;” and the general secretary, D. McAllister, said of the past year that it had “numbered a larger array of accessions to our ranks than any two, or three, or perhaps five, preceding years.”

Instead of a large national convention in 1875, four conventions, more local in their nature, were held in different parts of the country.

Of the meeting in St. Louis, the *Christian Statesman* of February, 1875, said:—

“The convention of citizens of Illinois, Iowa, Missouri, and neighboring States, in the city of St. Louis, on the 27th and 28th of last month, was a triumphant success. In a city where there was but a small constituency committed in advance to the support of the proposed amendment, public attention has been earnestly drawn to the movement; a large audience was called out at all the sessions of the convention, and full reports of the able addresses delivered have been published in the city papers. Fully one thousand people were present at the opening session, and at least three hundred at the day sessions on Thursday. Three hundred and ninety-four names were enrolled as members of the convention. The address of J. C. Wells, Esq., a lawyer from Chillicothe, Ill., was marked by the same fervor of argument and fervent Christian spirit which lend so much power and attractiveness to his able little book entitled ‘Our National

Obligation.' Mr. Wells was also chosen president of the convention. The friends in St. Louis and vicinity are to be congratulated on this result."

"The closing resolution adopted at the convention reads:—

"*Resolved*, That, recognizing the importance of this subject, we pledge ourselves to present and advocate it until the nation shall declare its Christian character, as it has, with one consent, already asserted its freedom in the charter of our rights and liberties.'"

Nov. 9, 1875, a special meeting of the national association was held in Philadelphia, Pa., at which meeting the association took steps, which have since been carried out, to become incorporated in law, under the name of the "National Reform Association." The *Christian Statesman* of Nov. 20, 1875, contained the following notice of this meeting:—

"The evening session was well attended, and was altogether the most encouraging meeting in behalf of the cause held in this city for many years."

The subsequent action of the executive committee is reported as follows:—

"The executive committee has since taken steps to obtain a charter of incorporation for the society, and to secure an office which shall be a recognized headquarters for its operations and depository of its publications, especially during the centennial year."

An important meeting was held in Philadelphia at the time of the Centennial Exposition, and meetings have been held each year since, in all parts of the country.

The association has at the present time the following board of officers: a president, a corresponding secretary, a financial secretary, a recording secretary, a treasurer, four district secretaries, and fifty-three vice-presidents. Among these, besides the president, are seven Reverends, twenty-eight D.D.'s (sixteen of these are presidents of, or professors in, colleges and other institutions of learning, and most of the others are bishops and presiding elders), nine LL. D.'s, four justices of supreme courts, two editors, two generals, etc.

Whatever influence great names can impart to any cause is certainly secured in favor of this. Mr. F. E. Abbott, then editor of the *Index*, published in Boston, Mass., who was present at the Cincinnati convention, and presented a protest against its aims

and efforts, thus speaks of those who stand at the head of this movement :—

“We found them to be so thoroughly sincere and earnest in their purpose, that they did not fear the effect of a decided but temperate protest. This fact speaks volumes in their praise as men of character and convictions. We saw no indications of the artful management which characterizes most conventions. The leading men impressed us as able, clear-headed, and thoroughly honest men; and we could not but conceive a great respect for their motives and their intentions. It is such qualities as these in the leaders of the movement that give it its most formidable character. They have definite and consistent ideas; they perceive the logical connection of these ideas, and advocate them in a very cogent and powerful manner; and they propose to push them with determination and zeal. Concede their premises, and it is impossible to deny their conclusions; and since these premises are axiomatic truths with the great majority of Protestant Christians, the effect of the vigorous campaign on which they are entering cannot be small or despicable. The very respect with which we were compelled to regard them only increases our sense of the evils which lie germinant in their doctrines; and we came home with the conviction that religious liberty in America *must do battle for its very existence* [italics ours] hereafter. The movement in which these men are engaged has too many elements of strength to be contemned by any far-seeing liberal. Blindness or sluggishness to-day means slavery to-morrow. Radicalism must pass now from thought to action, or it will deserve the oppression that lies in wait to overwhelm it.”

To show the strong convictions of many minds that the conflict here indicated is inevitable, we present some further extracts from the *Index*. In its issue of Feb. 12, 1874, it says :—

“Yet in this one point the Christianizers show an unerring instinct. The great battle between the ideas of the State and the ideas of the Church will indeed be fought out in the organic law of the nation. The long and bitter conflict of chattel-slavery with free industry began in the world of ideas, passed to the arena of politics, burst into the hell of war, and expired in the peaceful suffrages by which Freedom was enthroned in the Constitution. The old story



On the Hudson

will be repeated; for it is the same old conflict in a new guise, though we hope, and would fain believe, that the dreaded possibility of another civil war is in fact an impossibility. But that the agitation now begun can find no end until either Christianity or Freedom shall have moulded the Constitution wholly into its own likeness, is one of the fatalities to be read in the very nature of the conflicting principles. The battle of the amendments is at hand. A thousand minor issues hide it from sight; but none the less it approaches year by year, month by month, day by day. Cowardice to the rear! Courage to the front!"

The sentiment here expressed, that "the agitation now begun can find no end until either Christianity or Freedom [by which the *Index* means infidelity] shall have moulded the Constitution wholly into its own likeness," is becoming the settled conviction of many minds. It is not difficult to foresee the result. Infidel, the Constitution can never become; hence it will become wholly the instrument of that type of Christianity which the amendmentists are now seeking.

Again the *Index* says:—

"The central ideas of the Church and of the Republic are locked in deadly combat—none the less so, because the battle-ground of to-day is the invisible field of thought. To-morrow the struggle will be in the arena of politics, and then no eye will be so blind as not to see it."

At the Pittsburg convention in 1874, a sentiment was expressed as true now as it was then:—

"Dr. Kieffer said that this movement was more political than ecclesiastical, appealing to the patriotism of all classes alike, and should be accepted by all. Dr. Hodge said it was in no sense sectarian, and the ends it sought could be accepted by one denomination as well as by another,—by the Catholic as well as by the Protestant. He said it was destined to unite all classes. And their work was all in this direction."

The following, also from the *Index*, we copy from the *Christian Statesman* of Jan. 2, 1875. We do not indorse its statements as applied to real Christianity, but it probably expresses the view which will be taken of this matter by the churches generally, and so may be regarded as an indication of the course that will be pursued by them. While the political religionist can see in present movements the prelude of a mighty revolution for good, Bible students believe it to be the same that they have for years been led by the word of God to

expect, as the preliminary steps to the nation's downfall and ruin, after the manner of Rome. The *Index* says:—

“Nothing could be more apparent to one who intelligently followed the argument from its own premises, than that this movement expresses at once the moral and the political necessities of Christianity in this country. It is not a question of words, but rather a question of the vital interests of great institutions. Christianity must either relinquish its present hold on the government,—its Sunday laws, its blasphemy laws, its thanksgivings and fasts, its chaplaincies, its Bible in schools, etc.,—or else it must secure the necessary condition of retaining all these things by inserting some guarantee of their perpetuity in the national Constitution. Looking simply at the small present dimensions of the movement,—at the fewness of its devoted workers, the paucity of attendants at the late convention, and the indifference of the public at large,—one is justified in dismissing it from consideration as of no immediate importance. But whoever is qualified to detect great movements in their germs, and to perceive that *instituted* Christianity is in vast peril from the constant inroads of rapidly spreading disbelief of *dogmatic* Christianity,—whoever is able to discern the certainty that the claims of Christianity to mould political action in its own interest must sooner or later be submitted for adjudication to the supreme law of the land, by which they are not even verbally recognized,—will not fall into the superficiality of inferring the future fortunes of this movement, either from the mediæval character of its pretensions or the present insignificance of its success. It may possibly be that the Christian churches do not really care for their own existence, and are prepared to surrender it without a struggle, but we do not so read history. So soon as they come to comprehend fully the fact that their legal ‘Sabbath,’ their Bible in schools, and all their present legal privileges, must one by one slip away inevitably from their grasp, unless they defend them in the only possible way, by grounding them on Constitutional guarantees, it seems to us an irresistible conclusion from history and experience that they will arouse themselves to protect these possessions as infinitely important. If they do not, they have achieved a degree of moral rottenness, cowardice, and hypocrisy which we are very slow to attribute to them. These champions of a Christianized Constitution are to-day the POLITICAL BRAIN of the Christian Church. Conceding their premises, which are simply those of the universal evangelical communion, it is impossible to deny their conclusions. It is these premises that we dispute, not the logicalness of the conclusions themselves; and although we hold that the same premises, if further carried out, must lead to the Roman Catholic position expressed by the Vatican decrees, we none the less admit the necessity of traveling that road from the starting-point, if it is once fairly entered upon. Hence we are as strongly convinced as ever that the Christian-Amendment movement contains the germ of a demand that *must sooner or later be heard asserted with perilous emphasis*, by the body of orthodox Christian churches.”

The character of this movement is thus described by one who was an eye-witness at the Pittsburg convention : —

“ They show determination to make the movement popular, and to reach the feelings of the people by every means. In their speeches, they alternate with the most impassioned earnestness and gravest argument the sharpest wit, and even laughable puns and incidents. Staid ‘Reverends’ clap their hands in applause as heartily as I ever saw done in any kind of gathering, and Old-School Presbyterian Doctors of Divinity, who have generally been noted for clerical dignity, take the greatest delight in raising the cheers of the crowd by their keen thrusts and witticisms. The *Commercial* was publicly recommended as giving the official report, and of the speech of the President of Washington and Jefferson College it said, ‘Dr. Hay’s address was received with frequent marks of approbation, and his witty points drew forth shouts of laughter.’ Judging from what I have seen, the standard of piety is not to be elevated by this work.”
—*J. H. W., in Review and Herald, Feb. 17, 1874.*

Between the professions of this association and the objects which they are openly laboring to obtain, there is an utter inconsistency, as the following considerations will show.

A late number of the *Christian Statesman*, speaking of the Seventh-day Adventists, says:—

“ From the beginning of the National Reform movement, they have regarded it as the first step toward the persecution which they, as keepers of the seventh day, will endure when our Sabbath laws are revived and enforced. One can but smile at their apprehensions of the success of a movement which *would not harm a hair of their heads*; but their fears are sincere enough, for all that.”

Pursuing the line of argument into a consideration of the question whether there is anything in the professions of the amendment party calculated to change our opinion in this respect, J. H. W. continues:—

“ If a profession of good motives, and of a desire to steer clear of a union of Church and State on the part of the amendment party, could give us assurance on this point, then might we cease to notice this subject. On this point they are very explicit. A few quotations will suffice to present their claims. Said Hon. Mr. Patterson, in the Pittsburg convention :—

“ ‘ Be not misled by the assertion that the movement agitated by this convention tends to religious intolerance, to wedding Church and State. No such tendency exists. On the contrary, this movement claims nothing but to secure in the preamble of our national Constitution an acknowledgment of the supremacy of God and the Christian character of our nation, such as is now generally and authoritatively conceded to be the law of our land.’

“This, surely, is lamblike enough to throw us all off our guard. The following remarks by the president, on taking the chair, are equally innocent to view:—

“The fourth article of the Constitution declares that ‘no religious test shall ever be required as a qualification to any office or public trust under the United States,’ and the first amendment in the Constitution provides that ‘Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.’ We have not proposed to change these. We deem them essential, in connection with the amendment we ask, to the preservation of religious liberty, and with it, an effective guard against a union of Church and State.’

“And again: ‘The attempt to destroy the inalienable right of freedom of conscience in religion in this, our favored land, would meet with its very first organized resistance from this association.’

“And Dr. Kerr said:—

“We want no union of Church and State. Let that question be raised in this country, and there is no element of the opposition that would rise against it that would be more decided and determined than that represented in this convention. We wish no restraint of the rightful liberties of any man.’

“These utterances are pleasant to read, and doubtless they, and others like them, have had much to do in enlisting so strong an interest in favor of the amendment. And were these sayings, or those of like nature, all that they had put forth, we should feel constrained to regard the men and their work in a light somewhat different from that in which we now view them.

“We come now to examine another class of expressions, of a positive nature. What we have quoted is negative,—a disclaimer, a relation of what they do *not* wish to do. Very explicitly have they stated their desires and intentions. True, we cannot reconcile what they have said under these two heads, and it is this which so perplexes us in regard to their professions. It is to be hoped that they will sometime attempt to show that their statements may be harmonized, or else confine their avowals to one side of the question, that all may understand, without study or doubt, just the position they occupy.

“Dr. Stevenson, corresponding secretary of the national association, and then editor of the *Statesman*, in the opening address at the convention, said:—

“‘Through the immense largesses it receives from corrupt politicians, the Roman Catholic Church is practically the established church of the city of New York. These favors are granted under the guise of a seeming friendliness to religion. We propose to put the substance for the shadow,—to drive out the counterfeit by the completer substitution of the true.’

“These words are somewhat ambiguous, but none the less important, on this subject; for, taken in any possible way, they are full of meaning. It may be a question whether this ‘seeming friendliness to religion’ is the shadow, and real friendliness to religion in politics is the substance, or whether the Catholic Church is the counterfeit and Protestantism the true; but in either case the

establishment of the church, or a church, or churches, more completely than at present established, though they are practically existing now, is the object aimed at in this paragraph. The latter form, the establishment of the churches, appears to be the object; for in the next sentence he says:—

“What we propose is nothing of a sectarian character. It will give no branch of American Christians any advantage over any other.”

“A remark made by Professor Blanchard is a complement to the above. He has given us a definition of ‘union of Church and State’ as opposed by them. Thus he said:—

“But union of Church and State is the selection by the nation of one church, the endowment of such a church, the appointment of its officers, and the oversight of its doctrines. For such a union none of us plead. To such a union we are all of us opposed.”

“In reading this, we are reminded of the turn taken by the Spiritualists, when they deny that they are opposed to marriage; they explain by defining marriage to be a union of two persons not to be regulated nor guarded by civil law, which exists only as long as the parties are agreed thereto, requiring no law to effect a divorce! To such a marriage the most lawless libertine would not object. We are sorry that the respectable advocates of the amendment take a position so nearly parallel to the above-cited position of Spiritualists. They give a definition of union of Church and State such as no one expects or fears,—such, in fact, as is not possible in the existing state of the churches,—and then loudly proclaim that they are opposed to union of Church and State! But to a union of Church and State in the popular sense of the phrase; a union, not of one church, but of all the churches recognized as orthodox, or evangelical; a union not giving the state power to elect church officers, nor to take the oversight of church doctrines, but giving the churches the privilege of enforcing by civil law the laws, institutions, and usages of religion according to the faith of the churches,—to such a union, we say [which is the real union of Church and State], they are not opposed. They are essentially and practically, despite their professions, open advocates of union of Church and State.

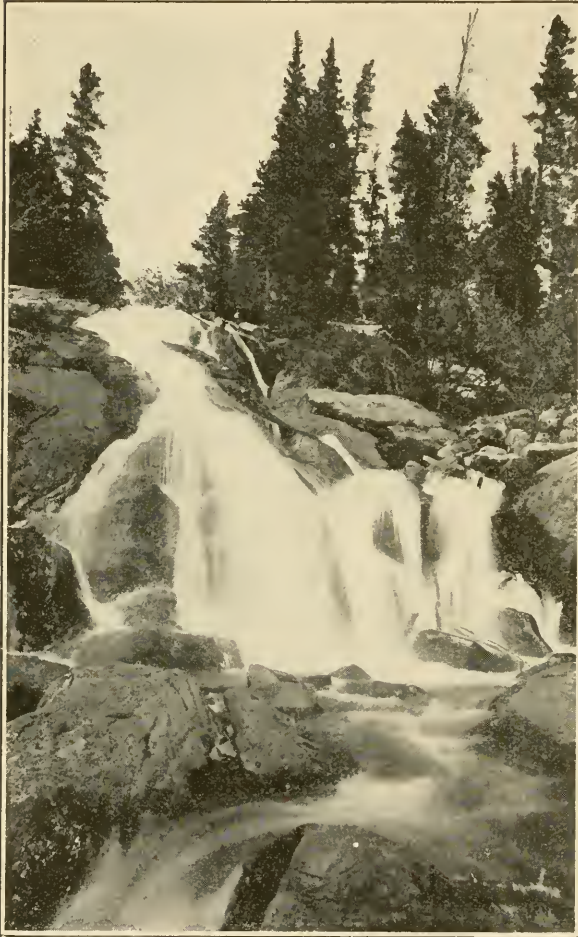
“President Brunot and others have referred to the first amendment to the Constitution as a safeguard against establishing a national religion. Yet in the face of this reference he says:—

“We propose “such an amendment to the Constitution of the United States (or its preamble) as will suitably acknowledge Almighty God as the author of the nation’s existence and the ultimate source of its authority, Jesus Christ as its ruler, and the Bible as the supreme rule of its conduct,” and thus indicate that this is a Christian nation, and place all Christian laws, institutions, and usages of the government on an undeniable legal basis in the fundamental law of the land.”

“Now the question arises, If all this were accomplished, would the Christian religion be established in and by this government? If it be answered that it

would not, then another question, Would individuals be at liberty under the law of the land to disregard those Christian institutions and usages? If not, if both of these questions be answered in the negative, then what would be the existing

state of things? Could it be defined?



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which we hold most sacred and dear. The advocates of this movement are able men. We hope they will not ignore these points, but so explain them as to reconcile themselves with themselves, if it can be done."

The New York *Independent*, in January, 1875, showed up the inconsistency of this movement in a most convincing way. The

"This will never do: such talk is idle. To place Christian usages on a legal basis is to enforce them by law, and to enforce them is to 'establish' them. When they are placed on an 'undeniable legal basis in the fundamental law of the land,' they are fully established, and to deny this is only to trifle with language. But again, you cannot distinguish between 'all Christian laws, institutions, and usages,' and the Christian religion. By establishing them, you establish it, of necessity. To deny this is to manifest a lack of discrimination or of candor. We speak with due respect, but we have to deal with facts of the greatest magnitude and importance, and which affect us in those things

propositions probe to the very core, the false principles, self-contradictory claims, and groundless assumptions that lie at the foundation of this movement. The paragraphs are so pointed and pungent that we quote them entire as follows:—

“ This being a Christian nation, we have the right to acknowledge God in the Constitution; because, as things are now, this is not a Christian nation, and needs such recognition to make it one.

“ This having always been a Christian nation, we have a right to keep it such; and therefore we need this amendment, since hitherto, without it, we have only been a heathen nation.

“ In other words, we need to make this a Christian nation, because we are already such, on the ground that if we do not make it such, we are not a Christian nation.

“ Because the people are substantially all Christians, we have a right, and have need, to make the Constitution Christian, to check our powerful element of unbelievers.

“ We mean to interfere with no man's rights, but only to get certain rights, now belonging to all, restricted to Christians.

“ This religious amendment is to have no practical effect, its object being to check infidelity.

“ It is to interfere with no man's rights, but only to make the unbeliever concede to Christians the right to rule in their interest, and to give up like claims for himself.

“ It is meant to have no practical effect, and therefore will be of great use to us.

“ We want to recognize God, and Christianity as our national duty to Deity, but intend to give no effect to such recognition, pleasing God by judicially voting ourselves pious, and doing nothing more.

“ We shall leave all religions in equality before the law, and make Christianity the adopted religion of the nation.

“ Christianity, being justice, requires us to put down infidelity by taking advantage of our numbers to secure rights which we do not allow to others.

“ Justice to Christians is one thing, and to infidels another.

“ We being a Christian people, the Jewish and unbelieving portion of our people are not, of right, part of the people.

“ And so, having no rights which we, as Christians, are bound to respect, we must adopt this amendment in our interest.

“ Passing this act will not make any to be Christians who are not Christians; but it is needed to make this a more Christian nation.

“ The people are not to be made more Christian by it; but since the nation cannot be Christian unless the people are, it is meant to make the nation Christian without affecting the people.

“That is, the object of this amendment is to make the nation Christian without making the people Christians.

“By putting God in the Constitution he will be recognized by nobody else than those who already recognize him; and therefore we need this amendment for a fuller recognition of him.

“If we say we believe in God and Christ in the Constitution, it is true of those believing in him and a lie as to the rest; and as the first class already recognize him, we want this amendment as a recognition by the latter class, so that our whole people shall recognize him.

“Whether we have an acknowledgment of God in the Constitution or not, we are a Christian nation: and, therefore, it is this recognition of God that is to make us a Christian nation.”

As to the probability of the success of this movement, there is at present some difference of opinion. While a very few pass it by with a slur as a mere temporary sensation of little or no consequence, it is generally regarded by both its advocates and its opposers as a work of growing strength and importance. Both petitions and remonstrances are being circulated with activity; and shrewd observers, who have watched the movement with a jealous eye, and therefore hoped it would amount to nothing, now confess that it “means business.” No movement of equal magnitude of purpose has ever sprung up and become strong and secured favor so rapidly as this. Indeed, none of equal magnitude has ever been sprung upon the American mind, as this aims to remodel the whole framework of our government, and give to it a strong religious cast,—a thing which the framers of our Constitution were careful to exclude from it. They not only ask that the Bible, and God, and Christ shall be recognized in the Constitution, but that it shall indicate this as “a Christian nation, and place all Christian laws, institutions, and usages in our government on an undeniable legal basis in the fundamental law of the land.”

Of course, appropriate legislation will be required to carry such amendments into effect, and somebody will have to decide what are “Christian laws and institutions.” And when this question is raised, who will be appealed to as qualified to determine the matter in question?—The doctors of religion, of course. Then what shall we have?—The Church sitting in judgment on men’s religious opinions, the Church defining heresy, and the State waiting its beck to carry

out whatever sentence shall be affixed to a deviation from what the Church shall declare to be "Christian laws and institutions." But was not this exactly the situation in the darkest reign of Roman Catholicism? And would not its production here be a very "*image to the beast*"? — Yea, verily. But this is the inevitable sequence of the success of this effort to secure a religious amendment of the Constitution. From what we learn of such movements in the past in other countries, and of the temper of the churches of this country, and of human nature when it has power suddenly conferred upon it, we look for no good from this movement. From a lengthy article in the Lansing (Michigan) *State Republican* in reference to the Cincinnati convention, we take the following extract: —

"Now there are hundreds and thousands of moral and professedly Christian people in this nation to-day who do not recognize the doctrine of the trinity,—do not recognize Jesus Christ the same as God. And there are hundreds and thousands of men and women who do not recognize the Bible as the revelation of God. The attempt to make any such amendment to the Constitution would be regarded by a large minority, perhaps a majority, of our nation as a palpable violation of liberty of conscience. Thousands of men, if called upon to vote for such an amendment, would hesitate to vote against God, although they might not believe that the amendment is necessary or that it is right; and such men would either vote affirmatively or not at all. In every case, such an amendment would be likely to receive an affirmative vote which would by no means indicate the true sentiment of the people. And the same rule would hold good in relation to the adoption of such an amendment by Congress or by the Legislatures of three-quarters of the States. Men who make politics a trade would hesitate to record their names against the proposed Constitutional amendment, advocated by the leaders of the great religious denominations of the land, and indorsed by such men as Bishop Simpson, Bishop McIlvaine, Bishop Eastburn, President Finney, Professor Lewis, Professor Seelye, Bishop Huntington, Bishop Kerfoot, Dr. Patterson, Dr. Cuyler, and many other divines who are the representative men of their respective denominations."

Not only the representative men of the churches are pledged to this movement, but governors, judges, and many who are among the most eminent men of the land in other directions, are working for it. Who doubts the power of the "representative men of the denominations" to rally the strength of their denominations to sustain this work at their call? We utter no prophecy of the future; it is not needed. Events transpire in these days faster than our minds are

prepared to grasp them. Let us heed the admonition to "watch!" and with reliance upon God, prepare for "those things which are coming on the earth."

But it may be asked how the Sunday question is to be affected by the proposed Constitutional amendment. *Answer:* The object, or to say the least, *one* object, of this amendment, is to put the Sunday institution on a legal basis, and compel its observance by the arm of the law. At the national convention held in Philadelphia, Jan. 18, 19, 1871, the following resolution was among the first offered by the business committee:—

"*Resolved*, That, in view of the controlling power of the Constitution in shaping State as well as national policy, it is of immediate importance to public morals and social order, to secure such an amendment as will indicate that this is a Christian nation, and place all Christian laws, institutions, and usages in our government as an undeniable legal basis in the fundamental law of the land, specially those which secure a proper oath, and which protect society against blasphemy, Sabbath-breaking, and polygamy."

By Sabbath-breaking is meant nothing else but Sunday-breaking. In a convention of the friends of Sunday, assembled Nov. 29, 1870, in New Concord, Ohio, the Rev. James White is reported to have said:—

"The question [of Sunday observance] is closely connected with the National Reform movement; for until the government comes to know God and honor his law, we need not expect to restrain Sabbath-breaking corporations."

Here again the idea of the legal enforcement of Sunday observance stands uppermost.

Once more: The Philadelphia *Press*, of Dec. 5, 1870, stated that some Congressmen, including Vice-President Colfax, arrived in Washington by Sunday trains, December 4; on which the *Christian Statesman* commented as follows (we give italics as we find them):—

"1. *Not one of those men who thus violated the Sabbath is fit to hold any official position in a Christian nation.* . . .

"He who violates the Sabbath may not steal, because the judgment of society so strongly condemns theft, or because he believes that honesty is the best policy; but tempt him with the prospect of concealment or the prospect of advantage, and there can be no reason why he who robs God will not rob his neighbor also. For this reason, the Sabbath law lies at the foundation of morality. Its observance is an acknowledgment of the sovereign rights of God over us.

“2. *The sin of these Congressmen is a national sin*, because the nation hath not said to them in the Constitution, the supreme rule for our public servants, ‘We charge you to serve us in accordance with the higher law of God.’ These Sabbath-breaking railroads, moreover, are corporations created by the State, and amenable to it. The State is responsible to God for the conduct of these creatures which it calls into being. It is bound, therefore, to restrain them from this as from other crimes, and any violation of the Sabbath by any corporation, should work immediate forfeiture of its charter. And the Constitution of the United States, with which all State legislation is required to be in harmony, should be of such a character as to prevent any State from tolerating such infractions of fundamental moral law.

“3. Give us in the national Constitution the simple acknowledgment of the law of God as the supreme law of nations, and *all the results indicated in this note will ultimately be secured*. Let no one say that the movement does not contemplate sufficiently practical ends.”

Let the full import of these words be carefully considered. The writer was by some unaccountable impulse betrayed into a revelation of the real policy and aim of this movement. He holds up to the public view those Congressmen who traveled on Sunday, as men who would rob and steal if they saw an opportunity to do so without danger of detection! Not one of them, he says, is fit to hold any office in the government. He would make this religious test a qualification for office, contrary to the Constitution. Every corporation that infringes upon Sunday should be immediately destroyed by a forfeiture of its charter. And what, then, of the individual, in this respect, who does not observe the Sunday? Of course he could fare no better than the corporations,—he must be at once suspended from business. What does the prophecy say the enactment will be? —“That no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name.” Could there be a more direct fulfillment than this would be, if once carried out as the religious amendmentists are trying to do?

From all this we see the important place the Sabbath question is to hold in this movement,—the important place it even now holds in the minds of those who are urging it forward. Let the amendment called for be granted, “and all the results indicated in this note,” says the writer, “will ultimately be secured;” that is, individuals and corporations will be restrained from violating the Sunday observance. The acknowledgment of God in the Constitution may

do very well as a banner under which to sail; but the practical bearing of the movement relates to the compulsory observance of the first day of the week.

An article in the *Christian at Work* of April 20, 1882, spoke of a proposed plan to induce railroad corporations and the leading industries of the country to suspend business on Sunday. The writer thought the plan would fail, because it did not have "the force of a penalty," and said:—

"There is need of the power of government behind the plan,—the strength of the national government in support of the rule; for the great business corporations of the country have risen above, and reach beyond, the authority of a commonwealth. And not till the people have made the Federal Government the escutcheon of the Sabbath [Sunday], may we expect the rival industries to honor that sacred day."

And while this writer thus sturdily called for law, he believed that if the Church "insisted on her rights" as loudly as the "infidel resisted them," they could be easily secured.

Even now the question is agitated why the Jew should be allowed to follow his business on the first day, after having observed the seventh. The same question is equally pertinent to all seventh-day keepers. A writer signing himself "American," in the *Boston Herald* of Dec. 14, 1871, said:—

"The President in his late message, in speaking of the Mormon question, says, 'They shall not be permitted to break the law under the cloak of religion.' This undoubtedly meets the approval of every American citizen, and I wish to cite a parallel case, and ask, Why should the Jews of this country be allowed to keep open their stores on the Sabbath, under the cloak of their religion, while I, or any other true American, will be arrested and suffer punishment for doing the same thing? If there is a provision made allowing a few to conduct business on the Sabbath, what justice and equality can there be in any such provision, and why should it not be stopped at once?"

The appeal to the case of the Mormons will doubtless be very taking; but it is very misleading; for the Mormon practice of polygamy interferes directly with the rights of one half of the community, and with its far-reaching influence demoralizes the relations of all. And any practice which encroaches on the rights of others, whether under the plea of conscience or religious liberty or not, the civil

power has the right to step in and restrain, but not any religious practice which does not encroach on the rights of any other one. Observing the Sabbath interferes with no one's rights as Mormonism does. The question why the Mormon should be restrained from his polygamy, while the Sabbath-keeper should not be restrained from keeping the Sabbath, is easily answered. There is no parallel.

And this question, we apprehend, will be very summarily decided adversely to the Jew and every other seventh-day observer, when once the Constitutional amendment has been secured.

At a ministerial association of the Methodist Episcopal Church, held in Healdsburg, Cal., April 26-28, 1870, Rev. Mr. Trefren, of Napa, speaking of Seventh-day Adventist ministers, said, "I predict for them a short race. What we want is law in the matter." Then, referring to the present movement to secure such a law, he added: "And we will have it, too; and when we get the power into our hands, we will show these men what their end will be."

In 1876 the question was raised in Keokuk, Iowa, "whether a Seventh-day Adventist could be compelled to attend court as a witness on Saturday;" and Judge Blanchard decided that he could be, and that "a refusal would be contempt of court."

The *Signs of the Times*, of Oakland, Cal., in its issue of Dec. 22, 1881, said:—

"After a sermon recently preached by an Oakland D. D., in favor of enforcing the Sunday law, some of the members of the congregation were heard giving utterance to strong commendations of the sermon and of the law. Said one, 'I am glad the Seventh-day Adventists will have to come to time.'"

This feeling is not confined to the Pacific States. A correspondent of the *Review and Herald*, Battle Creek, Mich., writing from Illinois in 1883, said:—

"A short time ago, at the dedication of a certain church, I heard a minister—who is also president of one of the leading colleges in our State, and of enough influence to have D. D. to his name—say that he was glad the sectarian walls are being thrown down, and that people are becoming more liberal. . . . 'It is true that before Christ, the Jewish people kept the seventh day; but since Christ the lines of longitude and latitude have been such that it is impossible to keep it. And furthermore, the custom of our country makes it obligatory upon us to observe Sunday sacredly. But these *miserable* Adventists come around in the face of all this, and tell us that we must keep the old Jewish Sabbath. They

are a set of ABOMINABLE TRAITORS, who are *trying to produce dissension* in our land, and OPPOSE the laws of our country; the place for EVERY ONE of them is in our State prisons, and what we want is a LAW that will put them there; and, thank God, the time is not far distant when we will have it.'"

Such a spirit will not hesitate at anything to carry its point. There are abundant indications that this feeling largely prevails in many sections of our country.

From a work recently issued by the Presbyterian Board of Publication, entitled, "The Sabbath," by Chas. Elliott, Professor of Biblical Literature and Exegesis in the Presbyterian Theological Seminary of the Northwest, Chicago, Ill., we take the following paragraph:—

"But it may be asked, Would not the Jew be denied equality of rights by legislation protecting the Christian Sabbath and ignoring the Jewish? The answer is, We are not a Jewish, but a Christian nation; therefore our *legislation must be conformed* to the institutions and spirit of Christianity. This is absolutely necessary from the nature of the case."

There is no mistaking the import of this language. No matter if the Jew does not secure equal rights with others. We are not a Jewish nation, but a Christian; and all must be made to conform to what the majority decide to be Christian institutions. This affects all who observe the seventh day as much as it does the Jews; and we apprehend it will not be a difficult matter to lead the masses, whose prejudices already incline them in this direction, to believe that it is "absolutely necessary" that all legislation must take such a form, and cause them to act accordingly.

Several years since, Dr. Durbin, of the *Christian Advocate and Journal*, gave his views on this subject as follows:—

"I infer, therefore, that the civil magistrate may not be called upon to enforce the observance of the Sabbath [Sunday] as required in the spiritual kingdom of Christ; but when Christianity becomes the moral and spiritual life of the State, the State is bound, through her magistrates, to prevent the open violation of the holy Sabbath, as a measure of self-preservation. She cannot, without injuring her own vitality and incurring the divine displeasure, be recreant to her duty in this matter."

This is a false issue.

That the Sunday question has entered into the arena of politics to stay till some decision is reached in regard to it, is now too apparent to be questioned; and this is an immense stride toward the fulfillment of the prophecy of Rev. 13: 11-17, as herein set forth.

In 1882 the Sunday question was made the main issue, in a State election, between the two great parties, Democratic and Republican. In the fall election, California made this issue, and gave to our country the first spectacle of a strictly religious question in the arena of politics. In this struggle Sunday was led to the front under the mantle of a "police regulation," a merely "civil institution." The workingman, said the Sunday advocate, must be secured in his right to a day of rest. This claim was too transparent to conceal from view the real object; for the law which it was sought to enforce was not the law of the *civil* code, which makes Sunday a legal holiday and gives everyone the privilege of resting on it who chooses to do so, but it was the Sunday law of the *penal* code, which was enacted for the purpose of making all desecration of the day an offense against *religion*, and punishing it as such. Now if the design was simply to secure rest to the people on that day, the civil code already provided for that, and no one proposed to interfere with the action of that law; but if it was to enforce Sunday as a religious institution, on religious grounds alone, the law of the penal code was the one to enforce; and in that direction the effort was made. The object was therefore sufficiently apparent.



Grazing in the West

The Democrats having inserted in their platform a plank calling for the repeal of the Sunday law, the Republicans, in their State convention, which convened in Sacramento, Sept. 30, 1882, introduced into their platform a plank calling for the maintenance of the law. Thus the issue was fairly joined. The scene in the Sacramento convention when the Sunday plank was read, baffles description. The four hundred and fifty delegates broke into a vociferous shout; they clapped their hands, stamped with their feet, threw up their hats, and hugged each other in a delirium of joy. It was a wild, insane spirit, on which neither argument nor the testimony of Scripture would make the least impression.

The Democrats carried the election, and the Sunday law was in due time repealed. And now the friends of the institution turn more vigorously than ever toward the national movement which is working for the religious amendment.

In New York, Ohio, Indiana, and Illinois, the agitation of the Sunday question has been remarkable. A correspondent writes from Indiana: "Almost every paper in the State is crying out for Sunday law and Sunday reform."

No less significant is the fact that the Sunday agitation is appearing in foreign countries simultaneously with the Sunday movement in this country. The New York *Independent* of Oct. 1, 1885, published the following significant article touching the question of Sunday-keeping in Europe:—

"No *desideratum* of the social and religious world is now being more actively agitated in Central Europe than the project of a better observance of the Lord's day. It seems that the so-called 'Continental Sunday' is doomed 'to go;' and no friend of public and private morals will do otherwise than rejoice that its day of doom appears to have come. For years an international association, organized for the purpose of educating public sentiment on this point, has been busily at work, with headquarters at Geneva, and by means of branch associations, publications, annual delegate meetings, petitions, and the like, has managed to keep the subject constantly before the public."

Who can explain the fact that Sunday seems everywhere coming to the front, except on the ground that *we have reached the time pointed out in prophecy* when such a movement should be seen? The Chester (England) *Chronicle* reported a meeting of three thousand

persons in Liverpool in favor of closing all public houses on Sunday. The *Christian Statesman* gave information from England to the effect that a "Workingman's Lord's Day Rest Association" had been formed there, and that two of England's late prime ministers, had given their voice against the opening of museums, etc., on Sunday. The same policy is enforced by some, at least, of the English in their dependencies. One of the first acts of the Viceroy of India, was, according to the *Christian Weekly*, to issue an order forbidding official work of any kind on Sunday.

In France the question is also agitated. The Senate having occasion to consider some proposed changes in the Sunday laws, an eminent senator opened the eyes of his hearers by a clear argument showing that the seventh day, and not the first day, is the Sabbath of the Bible.

In Switzerland and Germany, also, this question is before the people. In the latter country, according to the *New York Independent*, a meeting was held a few years ago, numbering some five thousand persons, to encourage a more strict observance of Sunday. Many of these were socialists.

Austria also shares in the general movement. A New York paper in January, 1883, published the following item:—

"A telegram from Vienna, Austria, says: 'A meeting of three thousand workmen was held to-day, at which a resolution was passed protesting against Sunday work. A resolution was also passed in favor of legal prohibition of newspaper and other work on that day.'"

There is a local Sabbath (Sunday) Committee in many of the great cities of our own country, and an International Sabbath Association to secure the co-operation of other nations. This association has its offices in Philadelphia, Pa.

The churches can carry their point whenever they can become sufficiently aroused to take general and concerted action in the matter. The late David Swing, at a ministers' meeting in Chicago, held for the purpose of deliberating in regard to a better observance of Sunday, according to a report in the *Inter-Ocean*, said:—

"Group together these churches,—Presbyterian, Methodist, Baptist, Congregational, Episcopal, and Catholic,—and they make up a powerful group of generals and soldiers. They can throw great armies into the field. Whoever

should hope to lift up suffering humanity without asking the aid of all these heroes of old battle-fields, would simply show how feeble he is in the search of great means to a great end."

Thus Protestants propose to act in concert with Catholics in this matter, and profess no lack of assurance in regard to accomplishing what they undertake. And so impatient are some to reach the desired result, that they are even considering whether they cannot regard the Constitution as *already* Christian, and proceed to act accordingly, without waiting for the religious amendment. Thus, Bishop A. Cleveland Coxe, D. D., writing on "National Christianity," expresses respect for the "integrity, piety, efforts, and objects of the National Reform Association," but thinks it would be conceding too much to the infidel element to acknowledge that the Constitution is not Christian as it now stands. He thinks the better way would be to consider that it is already Christian.

This notice of current movements would hardly be complete without a glance at the seductive and specious change of issue which is now coming to be quite prominently brought to the front; and that is, that the Sunday is not to be enforced as a *religious* institution, but only as a *civil* institution; that to enforce the keeping of the day as an act of religion, would be to violate the spirit of the Constitution and strike a blow at religious liberty, but that the State has a right to enforce it as a "sanitary measure," a "police regulation," a merely "civil enactment;" and that with this seventh-day keepers must comply, or move elsewhere.

Richard W. Thompson, when Secretary of the Navy, said:—

"I take it there is no principle better fixed in the American mind than the determination to insist upon the conformity by foreigners to our Sunday legislation. We are a Sabbath-keeping people. [Applause.] Men say that we have no power to interfere with the natural right of individuals; that a man may spend Sunday as he pleases. But society has a right to make laws for its own protection. They are not religious laws. The men engaged in this grand work of securing the enforcement of the Sabbath laws, do not want to force you into any church; for these gentlemen represent all denominations. They want to make you observe the Sabbath-day as a day of rest merely,—*peaceably if they can, forcibly if they must*,—only so far as it is necessary to protect society. Destroy the Sabbath, and you go out of light into darkness. A government without the Sabbath as a civil institution, could not stand long enough to fall. [Applause.]"



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And yet with all these professions they find it impossible to conceal the fact that it is, after all, a *religious* observance which they wish to secure. Thus Mr. Thompson continues:—

“Why are we so specially interested in Sabbath laws?—Because there is no other government that depends so much on the *morality* of its citizens as ours. Here, where we have a republic with its existence depending on the mass of the people, it is necessary to have a general *observance of the Sabbath.*”

The italics in the foregoing quotation are ours; and we thus emphasize these words because we must insist that the devoting of a day to cessation from labor in obedience to a law of the State is in no sense the “observance of the Sabbath,” even though the right day were selected for that purpose. For the very idea of the Sabbath is a religious idea. It is derived from the word of God. There is no Sabbath in any spiritual sense, except the day that God made such by resting upon it. And when the day is observed as a religious act, on the authority of God's word and as his word directs, the Sabbath is observed, but not otherwise. Neither is compliance with a State law to stop work on a certain day, in any just sense the practice of

"morality," unless the State is the source of that grace, and civil laws are moral laws. Yet Mr. Thompson's language betrays the fact that it is "morality" and the "observance of the Sabbath" that it is intended to enforce.

The people of Louisville, Ky., in the call for a mass-meeting "for the purpose of securing a better observance of our weekly rest-day," endeavored to draw this distinction sharp, as follows:—

"With regard to the Sabbath as a religious institution, we propose to do nothing whatever in this meeting. We withdraw from the discussion every religious question. Your attention will be called exclusively to the Sabbath as a civil institution, a day of rest from labor and public amusements, set apart for that purpose by the immemorial usage of the American people and the laws of the land."

Such a presentation of the subject will captivate many minds, and lead thousands to act from a standpoint of secular policy as they would not dare to act from that of religious toleration.

Even the *New York Independent*, after its scathing exposure of the inconsistency of the religious amendment movement, as given on p. 227, is carried away with this kind of logic. The case calling out its remarks was this: Certain Jews in New York City made application for an injunction restraining the police from arresting them for pursuing their ordinary business on the first day of the week, on the ground that they were observers of the seventh day. The injunction was temporarily granted by Judge Arnoux; but was soon after dissolved, on the plea that the business of the applicants would not come under the head of "works of mercy or necessity." The New York penal code makes only this provision for the observers of the seventh day:—

"It is a sufficient defense to prosecution for servile labor on the first day of the week, that the defendant uniformly keeps another day of the week as holy time, and does not labor on that day; and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as holy time."

It is now argued that this is no ground for exemption from arrest for Sunday labor; for such labor is a violation of the letter of the law, and the law does not presume that a man has a defense till he makes

one. Therefore, although a man is well known to be a conscientious observer of the seventh day, he may be arrested whenever found working on the first day, and put to all the annoyance and trouble of making a defense. And such a course of action is defended as right.

To the question, Would not this be a hardship to the Jews and Seventh-day Baptists? the *Independent* makes answer that this is incidental to their living in a community which makes Sunday the day of rest, and cannot be avoided without destroying the day of rest altogether.

Again it says that if the Sunday law —

“Is not equally well fitted to the Jews, as it is not, who form but a mere fragment of the people, this is an inconvenience to them which they must bear, and which the law cannot remove without imposing a much greater inconvenience upon a far larger number of persons.”

Now comes the distinction on the strength of which these sentiments are uttered. Again we quote: —

“If it [the Sunday law] enforced any kind of religious observance upon them, this would be unjust; but there is no injustice in requiring them to observe Sunday as a day of rest in a community in which, for good and sufficient general reasons, the day is so observed. If they do not like it, we see no remedy for them except in a withdrawal from such community.”

Notwithstanding such declarations, the general reader will, we think, be able to look beneath this sheep-skin covering, and discern the true nature of the Sunday-law movement, and why it has seen fit to array itself in such clothing. It will, without doubt, be conceded by all that the present clamor for Sunday legislation is owing entirely to the fact that the great majority of religionists regard the day as a divine institution, and its observance as a religious duty. But some do not so regard it, because they understand that God has set apart another day for the Sabbath, and does not require the observance of this one; and when such are compelled to observe the first day, in what position are they at once placed? — They are made to keep the day because others regard it as a divine institution, while they do not so regard it, and to pay homage to a religious custom which is contrary to their conviction of duty. They are deprived of one sixth of the time which God has given them for labor, and are thus *robbed of one sixth* of their *means of support*, if they live by the labor of their

hands, as most of them do; because a more popular, stronger religion demands it, and the State unlawfully and unscripturally confirms that demand. Is there not here religious discrimination? Are not the consciences of one class *oppressed* in the interest of another class? Is not this an interference on the part of the State with the spiritual freedom of its subjects? Is not this religious intolerance and persecution for conscience' sake? Such, in reality, it is, however much people may try to disguise it by other names.

In a later issue, in reply to the question from a correspondent, "Will you please tell me how this has nothing to do with religion?" the *Independent* says:—

"We can only repeat that it is a great disadvantage to be in the minority. People there may be right; but they must suffer and submit."

Every one, from the days of the apostles down, who has suffered from religious oppression, could testify in regard to the disadvantage of being in the minority. But is this government, which professes to guarantee to the weakest and humblest citizen his just rights, now to take the position that such rights cannot be secured unless he is with the majority?

Again the *Independent* says:—

"All the State wants is that the citizen shall have one day in seven for rest, not for religion."

But can any one tell why the large majority cannot "rest" just as well on the first day, even if the small minority who keep the seventh day go about any legitimate and honorable occupation? If it is "rest" merely that is wanted, does my work hinder my neighbor from resting? But no! if you are seen at work, you will be arrested. Therefore, it is not simply the *privilege of rest* for those who desire it, but a *compulsory* rest, whether you wish it or not, because others desire that you shall rest as well as themselves. Again we quote:—

"If they insist on so working as to interfere with the rest-day of the majority, they must either move or be moved away. We are sorry, but there is no help for it."

We know of no observers of the seventh day who have the least intention of *interfering*, or desire to interfere, or do interfere, with others in their observance of the first day. They ask for no *right*

to do anything of this kind. They would religiously *refrain* from disturbing either the *private rest* or the *public devotion* of any on that day. But we apprehend that the very fact that they do not keep the day, nor acknowledge its claims, will be construed to amount to a sufficient "interference" and "disturbance" to call for repressive measures. Let them "move or be moved."

The opposition to the religious amendment manifested in many parts of the country, especially by the liberal or infidel element, is thought by many to be an insuperable barrier in the way of its success. But if we mistake not, this is the very stimulus which will excite its friends to such exertions that it will ultimately be secured; for the opposition assumes such an aggressive attitude that no neutral ground is left; an irrepressible conflict is precipitated; it must be victory or defeat of the most decisive kind with one party or the other; the government must become nominally wholly Christian or in reality wholly secular.

Thus the National Reform Association set forth the object they have in view by the second article of their Constitution, which reads as follows: —

"The object of this Society shall be to maintain existing Christian features in the American government, and to secure such an amendment to the Constitution of the United States as will indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

On the other hand, in opposition to this National Reform movement, Liberalism sets forth its sweeping antagonistic demands in the following platform: —

"1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

"2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

"3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

"4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

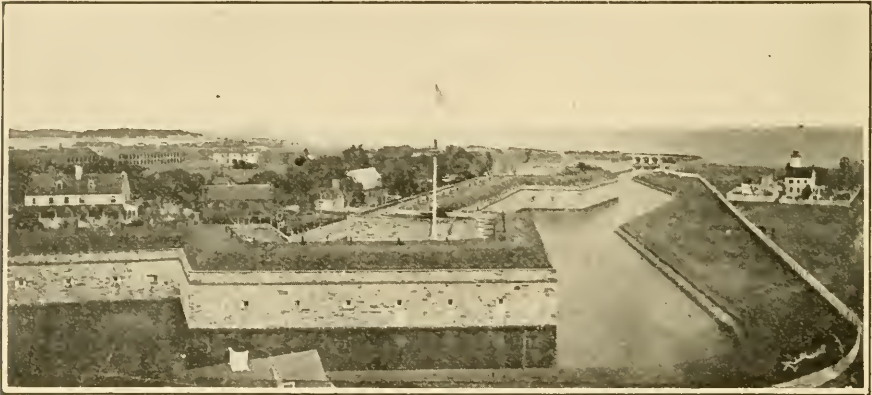
“5. We demand that the appointment, by the president of the United States or by the governors of the various States, of all religious festivals and fasts, shall wholly cease.

“6. We demand that the judicial oath, in the courts and in all other departments of the government, shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

“7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

“8. We demand that all laws looking to the enforcement of ‘Christian’ morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

“9. We demand that not only in the Constitutions of the United States and



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of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end, shall be consistently, unflinchingly, and promptly made.”

Thus while frequent conventions are held by the National Reform party, counter conventions are held by the Liberalists; and the forces are marshaling on both sides.

“General Grant warned the country, years ago, that there was impending such a struggle between the ‘God in the Constitution party’ on the one side, and the friends of the present guarantees for religious freedom on the other side, *as would shake the very foundations of our government.* And yet such men as ex-Governor Woods have the effrontery to deny that there is any danger of a religious contest. These fomenters of religious tyranny are endeavoring to lull

the people and put them to sleep, that their designs may be more easily accomplished."— *Tulare (Cal.) Times*.

The Chicago *Express* contained an article written by Bishop Foster, of the Methodist Church. While traveling in Europe, he took occasion to speak of those forms of worship there which are supported by law, and the acts that led to such a state of things. He says:—

“That there is but little real, vital, personal religion in these lands, is among the most patent facts. . . . I know of nothing more sad than the religious condition of Europe, and *the saddest part of it is that it is chargeable to the Church itself, and therefore the more hopeless. If something is not speedily done, the so-called Christian Church will drive Christianity from these ancient lands, if not from the whole world.*”

In speaking of the primary causes which led to this spiritual condition, he says:—

“Did Constantine make the Roman mind Christian by abolishing paganism, and proclaiming the religion of the cross in its stead, and, creating the constituted Roman nation into a Church, make the nation a Christian Church? or did he not rather paganize Christianity?”

Speaking still further of the present state of things, he says:—

“By a false theory, the Church has been taken from the people, and *converted into a priestly and political machine, and has ceased to be a Church of Christ*, as much as the papal machine at Rome. . . . This condition of things is the sad inheritance of the union of Church and State.”

The editor of the *Express*, in calling attention to these statements of the bishop, says:—

“The Church in America has also very largely become a political machine, and has been used as a means of raising a campaign fund to retain and maintain the party in power, and return men to office who had betrayed the people, and sold them to the giant corporations of the land. . . . How long, we would ask, will it be before the Church in America, like the Church in Europe, will be forced to seek an alliance with the State in order to sustain itself, because of the indifference of the people, who perceive its iniquitous practices, and scoff at its pretended Christianity? Already a union of the two is a thing openly spoken of as desirable.

“We have before us at this moment a religious journal, the *Sabbath Sentinel*, which in its leading editorial warns the Church against the tendency. The rich

men within the Church, who have taken shelter there against public condemnation of their crimes of extortion, are ready at any time for the union—more than ready. They would do with their taxes to the Church as they have done with their taxes to the State,—frame the laws in such a way that the poor shall be forced to pay for them. Every one of the causes which produced the union of Church and State in Europe, exists either in full bloom or in embryo in this country; and here, as there, ‘if something is not speedily done, the so-called Christian Church will drive Christianity from the land.’

“Again we say, with the bishop, ‘Let the Church of God come out from the world; let it be made of followers and disciples of Christ; let it represent righteousness and truth; let it cut loose from false and entangling alliances; let its priests be clothed with salvation, and its citizens be a holy communion; let it demonstrate its divine lineage,—let this be the watch-cry of Zion, and then it will be a power in the earth, and will silence the taunt of its enemies.’”

In the *Richland Star* published in Bellville, Ohio, an infidel wrote against the National Reform party, which had then recently held a convention in Mansfield, Ohio, concluding his remarks as follows:—

“The lash and the sword have always proved poor ambassadors of Christ. If we live up to our Constitution as it now is, we shall be good citizens, and have all the room we care to occupy as Christians.”

To this writer a Mr. W. W. Anderson replied in the next issue of the same paper, in defense of the association, giving expression, in his remarks, to this sentiment:—

“Either we are a Christian nation, or we are not. Either our Sabbath laws, so essential to good order and the welfare of all classes, are to be maintained, or they are to be abrogated. In the latter case, we shall wade through blood, as Paris did when under infidel rule.”

These passages show that the contestants are fully aware of the nature and magnitude of the struggle upon which the Christian world is now entering.

A minister in Kansas, an agent of the National Reform Association, uses the term, “a second irrepressible conflict,” to describe the antagonism now arising between theology and secularism, as embodied in the present movement for a religious amendment of the Constitution of the United States. The opposition to this he likens to the great Rebellion, and asks if we are to have another such rebellion. A few words from his pen will set forth his views in this

respect, and indicate the length to which he would be willing to go in its suppression. He says:—

“The great Rebellion, which was put down at such frightful cost, was a rebellion which aimed to *strike down liberty* from its place in the American government. The rising rebellion we have yet to deal with, aims to *strike down Christianity* from the place it has held in our government from its origin to the present hour.”

This, he thinks, can be met only by the amendment movement of the National Reform party. And he leaves it to be inferred that if the success of this movement should cost even as great a sacrifice as the suppression of our late political Rebellion, the sacrifice should be made rather than that the religious amendment movement should fail. For he says:—

“The success of the present endeavor to conform our government in every respect to its acknowledged secular Constitution, would be followed by consequences *more revolutionary and more frightful* [italics his] than would have followed the success of the endeavor of the proslavery party of the North and of the South, to conform our government in every respect to our then proslavery Constitution.”

If this is so, the rising rebellion, before which he stands appalled, should be put down even at a greater sacrifice than the former.

But it might be well to inquire what has given Liberalism its recent impulse toward the secularization of the State. Is it not the National Reform movement itself? We heard nothing about the “demands” of Liberalism, nor their specially aggressive work, till the amendmentists began to seek the aid of the civil power in behalf of religious customs and dogmas. This naturally threw the Liberals into an active defensive movement under the menace of the loss of their civil rights. Thus the amendmentists find that they have conjured up a demon which they would now fain exorcise. Neither party can recede from the positions it has taken. The crisis must now come; and the amendmentists see no way to meet it on their part, but to carry through to the desperate end the movement by which it has been precipitated.

A very marked and rapid change is taking place in public opinion relative to the proposed religious amendment of the Constitution. Some who were at first openly hostile to the movement, are now

giving their influence for its advancement, and clamoring loudly for a Sunday law, and some who at first regarded it with indifference, are now becoming its warm partisans.

The course of the *Examiner and Chronicle*, the leading Baptist journal of our country, is another case in point. When the movement for the religious amendment of the Constitution was inaugurated, this paper, alluding thereto, said: —

“We have wondered at the magical effects ascribed to the sacraments according to high church theology. But turning a nation of atheists to Christians by a few strokes of the pen, by a vote in Congress, and ratifying votes in three fourths of the State Legislatures, is equally miraculous and incomprehensible. This agitation for a national religion, officially professed, has for its logical outcome, persecution — that, and nothing more or less. It is a movement backward to the era of Constantine; as far below the spirituality of the New Testament as it is below the freedom of republican America.”

But the same paper, in an article on “The Day of Rest,” changed its tone in reference to national action on this question, as follows: —

“By these and other considerations, therefore, we are justified in holding that the spirit of the fourth commandment, with all its divine sanctions and sacred privileges, applies in full force to the Christian day of rest. To preserve it from profanation, to maintain its inestimable privileges, to secure to all the sanitary, moral, family, and civic benefits of which M. Proudhon wrote, as well as the undisturbed enjoyment of religious service on that day, is a duty which Christians owe at once to their country and their God. And in this work *governments should aid*, within their sphere, in the interest of public morals, and in the general well-being of society.”

The great change of religious opinion and the trend of its present influence, may be gathered from religious papers and organized bodies, like the *Christian Instructor*, the St. Joseph District Conference of the Methodist Episcopal Church, the General Conference of the Methodist Episcopal Church, the Iowa State Western Baptist Association, the Kansas Annual Conference of the Protestant Methodist Church, etc. Almost as fast as the matter is brought to the attention of churches and conferences, sentiments favoring the so-called National Reform movement are indorsed. The danger is that many will be drawn into the movement without perceiving its true

import, and the evils to which it will lead; that they will favor an amendment of the Constitution, thinking it will be made better, not understanding that the final result will be to transform it from the grand ægis of our liberties into an instrument of unrighteousness and oppression.

Yet, notwithstanding all these indications of the sentiment fast growing up in the religious circles of this country to establish religion by law, some are still skeptical in regard to the possibility of any such revolution; and when we express the opinion that the majority of the professors of religion, and others, are to combine so far as



A Typical American Hotel—Waldorf Astoria, New York City.

to enact a general law for the observance of the so-called "Christian" or "American" Sabbath, we are met with expressions of the utmost incredulity in regard to such a movement. A law of that kind, they say, can never be carried, as it would interfere with too many kinds of business, and there are too many liberals and irreligious persons to oppose it. And yet, when pressed right down to an expression of their own views in the matter, these very persons will take the position that there ought to be such a law. Now do they not see that all that is necessary is to have such persons take their position and act, and the requisite majority is secured? for they but represent a feeling that generally prevails.

An illustration in point comes from a correspondent who writes:—

"In conversation with a number of persons a few days ago, I stated our views in regard to the Sunday movement, whereupon all ridiculed the idea of such a thing in a country of liberty, making mention of railroads, amusements, etc. But scarcely five minutes had elapsed when all said that they thought such a law ought to be passed, and signified their willingness to vote for it!"

Many have been waiting with no little interest to hear Catholics speak on this question, querying what position they would assume. An incident which occurred in the summer of 1880, plainly foreshadows their policy in this matter. Sentiments expressed as long ago as 1880, are as good as any, according to the old adage that "the Catholic Church never changes." At the time referred to, S. V. Ryan, the Catholic Bishop, of Buffalo, N. Y., issued a circular denouncing the profanation of the first day of the week, and declaring that none would be recognized as Catholics who would not strictly observe the Lord's day. He urged his plea solely on the authority of the church, claiming, truly, that the day was wholly an institution of the church. Notwithstanding this, the *Christian World* hastened to welcome this new ally of the Sunday cause. Publishing the remarkable document, which appeals to the "Blessed Mother" as witness to its truth, the *World* urges the consideration and preservation of the circular, and says:—

"It would certainly furnish great ground of gratitude to every truly pious heart, if we might count upon the Roman Catholic ministers of religion as faithful allies in the struggle."

In reference to the Catholic claim that the Sunday institution rests wholly upon the authority of the church, the *World* says:—

“The historical statement with regard to the position of the Roman Catholic Church on the question of the Lord’s day is, unfortunately, far from correct. . . . And yet we prefer to waive an inquiry into the truth or falsity of Bishop Ryan’s claims, and to congratulate our Roman Catholic citizens and ourselves on the position which some, at least, of the prelates of this church in this country are disposed to assume.”

Is it not marvelous that a religious journal, professing to be a defender of the truth, should take such a position as this? Here is an assertion put forth by the great Roman Catholic hierarchy that Sunday is an institution of their church,—and Protestants are challenged to meet it,—an assertion which, if true, nullifies every claim of the first-day Sabbath to divine support, takes out from under it every prop which a true Protestant would depend upon to sustain it, and makes it simply a human institution, not binding in any degree upon the consciences of men. In the face of such an assertion the first question to be settled is, Is this claim true or false? But this Protestant writer proposed to waive all inquiry into the matter, virtually saying, We care not whether the claim is true or false, nor what the origin of the institution is, nor upon what authority it rests, if only we can have your assistance in trying to carry our point, and enforce it upon the people. Can any one suppose that the fear of God, and the love of the truth for the truth’s sake, constitute the motive for such a course of action?

In this connection a reference to the change of attitude on the part of Protestantism toward Catholicism will not be considered wholly a digression from the main argument; for this movement has a significant bearing on the question before us. The “image,” as elsewhere emphasized in this work, is to be made *to* the power which symbolizes Romanism. This would indicate cordial friendliness toward, and a certain degree of deference to, Catholicism on the part of the image-making power, which we have shown to be Protestantism. And this friendliness of feeling on the part of Protestants is even now prominently manifested in some quarters. The time was, and has been all along until within a few years, when Protestants were Protestants indeed, protesting against the errors and abuses of

the Roman Catholic Church. But there seems to be now a widespread inclination to stretch their hands across the chasm which has divided them, and welcome the Catholic Church to union and fellowship, not because the Catholics have reformed in any of the objectionable features of their system, but because Protestants are seemingly becoming very indifferent to them. How else can we account for that remarkable scene which took place in Westminster Abbey, when in that professedly Protestant sanctuary, a procession of five hundred Catholics were admitted to kneel at the shrine of Edward the Confessor, and pray—for what? For the success and good of Protestantism?—No; but for the conversion of England to the Roman Catholic faith! This is not mere toleration; it is surrender. Imagine a Roman Catholic cathedral opened for a company of Protestants to come in and pray for the conversion of Catholics to the Protestant faith!

Certain Protestants in this country seem inclined to include all in one church, calling themselves “the Protestant branch of the great Catholic Church.” But do Catholics propose to make any concessions, and meet Protestants halfway in these fraternal movements?—Not at all. Do Catholics ever speak of the Protestant branch of the Catholic Church? No; they will only speak of them as separated and erring children. Protestants may go the whole way in the disgraceful surrender of principles which have cost the struggles of three hundred years; and then perhaps the Catholic Church will receive them back into her bosom as erring, repentant children. But the Catholic Church is the same to-day. It makes its boast that it never changes. Once let it gain supreme control in this country, and how soon would every Protestant place of worship in the land be sealed up as silent as a tomb, and every Bible be banished, not from the schools alone, but from the homes and hands of the people, and rigid conformity to the Catholic ritual alone be enforced by flood and flame, dagger and dungeon. To flatter ourselves that the bloody scenes of the Dark Ages were owing to the spirit of the age, and not the spirit of the Church, and could not be repeated under Romish rule, is to be not only willfully but criminally blind. And to see Protestants shutting their eyes to these facts, and virtually accepting the preposterous pretensions of Catholicism, is astonishing indeed.

These movements on the part of Protestants toward fraternity with Catholics, are very significant in view of the agitation of the Sunday question, which is becoming so prominent in the land. The Sunday rest-day, being a papal institution, will naturally claim the support of the Catholics. And in this thing, Protestants who are seeking a Sunday law will gladly welcome them as allies; and who then can for a moment doubt the ability of these two churches, the Protestant and the Catholic, to carry any measures upon which they may unite?

According to the *Dakota State Record*, the bishop of the Episcopal Church of Ohio speaks of "the Protestant portion of the Catholic Church of Rome." He proposes a union between all Protestant sects and the Romish Church on marriage and divorce and the Sabbath (Sunday). He calls these (Protestant sects and the Romish Church) "every portion of the *Christian Church*," and thinks that "it is within reasonable expectation" that this "Christian Church throughout the world will speak the same language on all these moral issues," and that "legislation will not fail to follow the lead of such a public opinion."

Yes, if Protestantism is only a "portion of the Catholic Church of Rome," why should it maintain the position of a schismatic, and keep up the division? Why not go back at once to the mother church? But if that Catholic Church which is represented in the Scriptures as a harlot woman, drunken with the blood of the saints,—a church which has harried a hundred millions of innocent victims to their graves, which has invented and inflicted upon the humble followers of Christ horrible barbarities, more in number and more fiendish in character than those of all heathendom combined, from the earliest ages,—if such a church is *Christian*, God pity Christianity! but rather God pity the man whose moral sensibilities have become so benumbed and paralyzed that he can assume such an attitude toward this tragical burlesque of Christianity!

That such words can be spoken by Protestants, and such propositions be urged by them, is one of the most alarming indications of the tendency of the times.

With the anti-Sunday movements of the present day, considering their associations, and the manner and object in and for which they

are carried forward, we have no sympathy. We sympathize with anti-Sunday movements only on the ground that Sunday is a false Sabbath which is usurping the place of the true. But Sunday opposers generally aim at utter no-Sabbathism, freedom from all moral restraint, and an open door to all the evils of unbridled intemperance,—ends which we abhor with all the strength of a moral nature quickened by the most intense religious convictions. And while the indignation of the better portion of the community will be aroused at the want of religious principle and the immorality attending the popular anti-Sunday movements, a little lack of discrimination, by no means uncommon, will, on account of our opposition to the Sunday institution, though we oppose it on entirely different ground, easily associate us with the classes above mentioned, and subject us to the same opprobrium.

We therefore here take occasion to put on record a few words defining more fully our position. We wish it to be understood that we are in the most complete accord and the fullest sympathy with all reforms which tend to restrain immorality and conduce to the well-being of society. We bid all temperance reformers Godspeed in their noble efforts. We wish all success to the great work of rescuing men from the evils of intemperance. We wish all crippling, blighting, and paralyzing influences to fall upon the vile traffic in intoxicating liquors, above and below, east, west, north, and south, always and everywhere. We would restrain it, not only on Sunday, but on every day of the week.



Mountain Horse Trader

So, too, we are in favor of a divorce reform, prison reforms, all sanitary reforms, labor reform as against the encroachments of monopolies, reforms to restrain vivisection, and cruelty to children and to animals, and to prevent the circulation of vile, blasphemous, or obscene matter through the mails. We wish the latter reform might be extended also to include the publication and circulation, in any manner, of the dime novel curse and abomination. Let the law which is designed to be a safeguard to society, take hold of all these things, we care not how extensively and rigidly.

But with these things our friends are unfortunately connecting another enterprise as a reform, which lacks the true basis of all reforms; namely, the divine sanction. They labor to secure the enforcement by law of a day as the Sabbath which the Scriptures nowhere declare to be the Sabbath, in opposition to the day which they do explicitly declare to be the Sabbath. Now we believe in Sabbath reform; but we say, Let us take the day which the Scriptures everywhere set forth as the divinely appointed day of rest, and secure its observance by moral suasion under the sanctions of divine law.

Let it be understood further that we take no exception to laws in behalf of those who conscientiously deem it their duty to observe any day as a day of rest, so far as to secure them from any real disturbance and molestation on such days. It would not be religious liberty, for which we plead, to disturb any one in his day of rest.

If people wish to observe Sunday, let them then be protected from anything which would really interfere with such observance. But we say that those who have conscientiously observed another day as the Sabbath, should not be compelled to keep Sunday also (all disturbance of course excepted), because some one else thinks that day is the Sabbath, any more than the Sunday-keeper should be compelled to keep the seventh day, because that day is considered by some to be the Sabbath. All men should stand equal before the law. To deny this equality is to break down the safeguards of religious liberty in this country. Here is the danger; and this is the ground of our protest.

Meanwhile, some see the evils involved in this movement, and raise the note of alarm. The *Janesville (Wis.) Gazette*, at the close of an

article on the proposed amendment, speaks thus of the effect of the movement, should it succeed:—

“But, independent of the question as to what extent we are a Christian nation, it may well be doubted whether, if the gentlemen who are agitating this question should succeed, they would not do society a very great injury. Such measures are but the initiatory steps which ultimately lead to *restrictions of religious freedom*, and commit the government to measures which are as foreign to its powers and purposes as would be its action if it should undertake to determine a disputed question of theology.”

The Champlain *Journal*, speaking of incorporating the religious principle into the Constitution, and its effect upon the Jews, said:—

“However slight, it is the entering wedge of Church and State. If we may cut off ever so few persons from the right of citizenship on account of difference of religious belief, then with equal justice and propriety may a majority at any time dictate the adoption of still further articles of belief, until our Constitution is but the text-book of a sect beneath whose tyrannical sway *all liberty of religious opinion will be crushed.*”

Meanwhile the movement assumes a very harmless and professedly innocent attitude. What hurt can it do, it is asked, just to recognize God in the Constitution? Who could object just to the mention of the Supreme Being and of Christ in our great national charter? We have such recognition now, they plead, in most of our State constitutions, and it does not seem to work any mischief; why not then put it into the national Constitution?

Thus the advocates of the religious amendments are wont to reason, or at least thus they seem pleased to have other people reason, with the hope, very apparently, that they will act from that standpoint, and thus the more readily give support to their movement.

The object sought is thus put in a light which seems, at first view, very innocent and unobjectionable. But let us look at it a little more closely, and see if the most virulent kind of sophistry is not involved therein. If the simple insertion of the names of God and Christ somewhere in the Constitution is all that is designed, we inquire how that can be a matter of such importance as to warrant such a movement as is now on foot in its behalf—the organization of an association, the issuing of books and tracts, the publication of weekly papers, the calling of conventions, the employing of men to devote the whole or a part of their time to its promulgation, and

the pouring out of liberal contributions of money in its support. All this shows upon the very face of it that there is something more in view than the mere mention of God in the Constitution.

But further, if God is already recognized in most of the State constitutions, as they acknowledge is the case, why is not that sufficient? Is he not acknowledged by all the States, and thus, so far as constitutional action can go, by all the people of those States? What is to be gained, then, by putting his name into the Constitution of the nation?

This brings us to the real issue. They desire not simply the name of God in the Constitution, but "such an amendment as shall place all the Christian laws, institutions, and usages of the government on an undeniable *legal basis* in the fundamental law of the *land*." They want this because, as the case now stands, if attempt is made through any State laws to enforce religious enactments, appeal can be taken to the higher court, and such efforts can be shown to be unconstitutional. It is just because the recognition of God in the State constitutions is thus liable to be rendered inoperative, because religious enactments under State laws are virtually null and void, that they want to get a sure foothold in the national Constitution, the highest source of authority in the land. And then our whole relation to religious matters would very speedily assume a different complexion; for they desire such an arrangement as will coerce men into compliance with what the majority shall decide to be religious customs. For instance, they declare—and for this we have their own explicit language—that, this amendment once secured, no one who does not strictly observe the first day of the week as the Sabbath shall hold any public office under this government; and that any corporation which will not thus regard it shall immediately forfeit its charter!

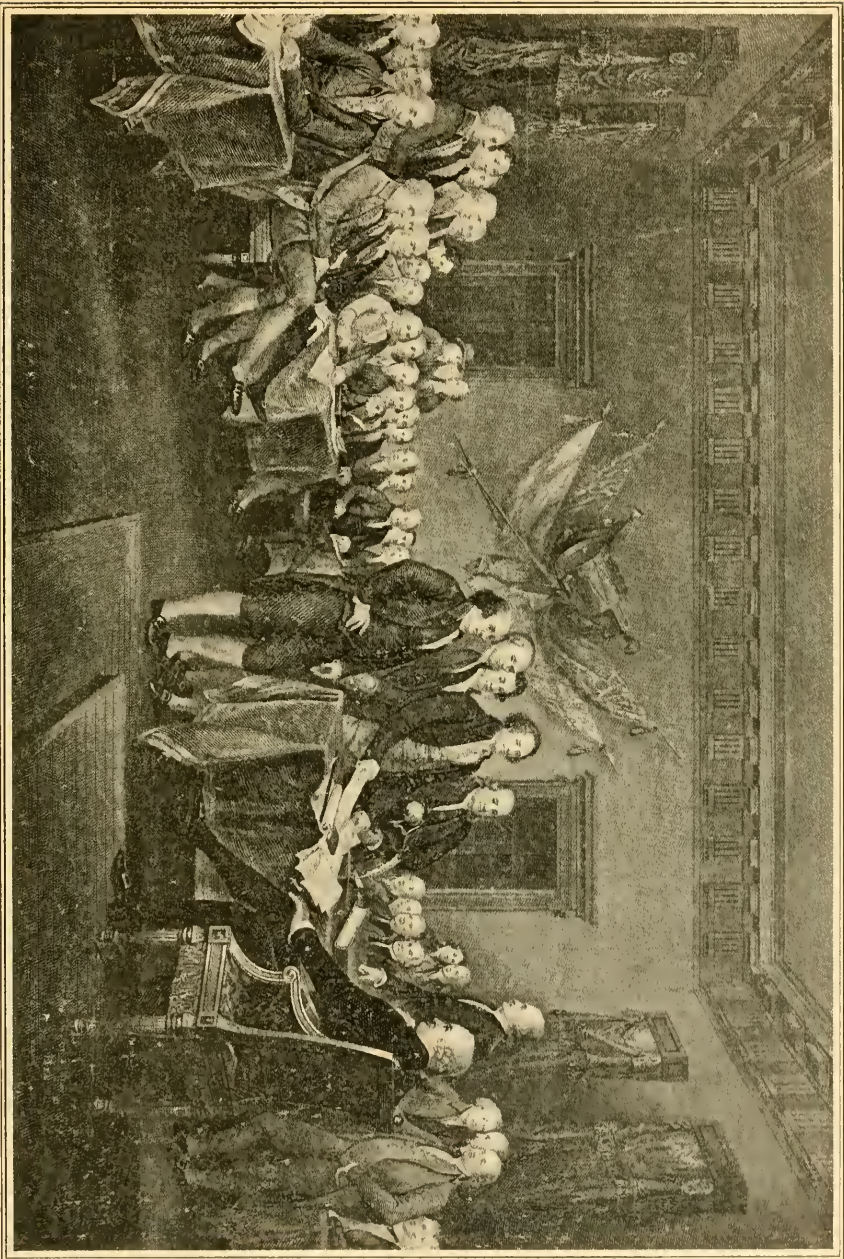
Now look at the method of reasoning they condescend to adopt in this matter: God is recognized in State constitutions, and no mischief comes of it; therefore no man should be afraid to have him recognized in the national Constitution. But why does no mischief come of his recognition by State constitutions?—Because such recognition not existing in the national Constitution, the recognition by the State cannot be used to enforce religious tests in national affairs. And

what do they intend to gain by such recognition in the national Constitution? *Answer:* To put matters in such a shape that religious tests *can* be enforced. But this would at once reverse the situation, and transform all their reasoning into a falsehood and a snare. If such enforcement as they are laboring for could now be had by the recognition of religious customs by the State constitutions, no one could say that no mischief came of it; and if these men could do under State constitutions what they desire to do, they would seek for no amendment of the general Constitution. But now they appeal to the harmless nature of State constitutions on points where they are inoperative, to quiet men's fears and lead them to amend the national Constitution in such a manner as will make these State enactments operative, where they are not now, and thus change the whole complexion of their action. In other words, their reasoning is virtually this: Because a tiger caged can do no harm, therefore we need not fear to take such action as will uncage him, and let him loose upon the community; and it is our duty so to do.

Is such reasoning fair and honest? Is it not rather the wickedest kind of sophistry? Their only chance of success in such reasoning is that people preoccupied with other things will not stop to consider the movement sufficiently to see its true intent.

Another argument used by the advocates of the amendment against our government as now constituted, must be abhorrent to every unvitiated American patriot. It is that the doctrine that governments derive their just powers from the consent of the governed, is a false principle. At the Cleveland (O.) convention of the National Reform Association, one of the speakers attacked the statement as found in our Declaration of Independence, and which lies at the very foundation of our national polity, that governments "derive their just powers from the consent of the governed," and with a bitterness which was truly surprising, denounced it as "the old Philadelphia lie." In defense of his position, he rung the changes on such questions as these: How could a past generation "consent" for the present? And how many of those now living under this government have actually "consented" to it? How do minors "consent" to it? And what criminal would "consent" to the government?

Such sophistry is well answered by Jos. P. Thompson, D. D.,



SIGNING THE DECLARATION OF INDEPENDENCE

LL. D., in a lecture on the "Doctrine of the Declaration of Independence," in which he says:—

"'Where,' asks Mr. Jefferson, 'shall we find the origin of *just* powers, if not in the majority of society? Will it be in the minority? or in an individual of that minority?' This is the key to the statement of the Declaration, that governments 'derive their just powers from the consent of the governed.' He was not thinking of a poll of equal rights, that each individual as an 'inalienable' voter might 'consent' to be governed thus or so, but of the community, the political society, in some method of its own, framing, commissioning, or consenting to the government under which it should live; and in this view of its meaning, this statement of the Declaration, like those that precede it, is also true, and of deep and far-reaching significance for governments and for mankind."

He then draws from the history of both England and France, facts in confirmation of this view, and adds:—

"The attachment of a people to their government may be variable; their sentiment toward officers and policy may change with men and measures; their loyalty may be that of enthusiastic devotion, of calm acquiescence, or of patient endurance; but there inheres in every body politic a latent right of revolution; and, so long as the people do not revive this right, the government *de facto* is presumed to hold its powers with 'the consent of the governed.'" — *The United States as a Nation*, pp. 82-84.

The idea expressed by the Cleveland speaker was that all government being derived from God, its requirements were to be made known by properly constituted agents, and all that the governed had to do was quietly to submit; their "consent" was not to be taken into the account at all. Had this man been arguing, under some benighted tyranny, for the "divine right of kings," instead of standing amid the manifold blessings and privileges secured by this Republic, and denouncing the principles of its Constitution, after more than one hundred years of such uniform and unbounded prosperity as no other nation of the earth had ever enjoyed, his statements would not have seemed quite so astounding.

It may still be asked, Has not the State the right to make a law that one day in the week shall be kept as a day of rest? and would it not be the duty of all citizens to obey such a law, when made? *Answer*: The State has a right to legislate in reference to all the relations that exist between man and man, to protect and secure the

just rights of each. It has a right, therefore, to legislate in regard to such crimes against society as Mormon polygamy, though practiced under the name of religion, against intemperance, and against some forms of worship which pagans, under the sanction of their religion, might introduce upon our shores. But in matters purely religious, matters of conscience between man and his Maker, which in no wise encroach upon the rights of others, the State *has no right to interfere*.

But in the matter of the Sabbath, God himself has already promulgated a law; and certainly the State has no right to interfere with that.

There is one remarkable fact to be noticed in all this agitation; namely, however much a day of rest may be urged as a "civil institution," a "police regulation," etc., as if it were not a religious matter, the day selected for the rest-day is always *Sunday*. Why is this? Will any one be willing to confess himself so obtuse as not to know that it is because the majority regard Sunday, in a religious sense, as the Sabbath? And this at once discriminates against those who observe the seventh day, inasmuch as, being obliged to keep another day also, they are deprived of one sixth of their time, and, if laboring men, of one sixth of their means of support, on account solely of the *religious* prejudices of other people. This strikes at the very root of religious liberty.

If any deny this, and insist that the object is to be absolutely impartial and fair, the matter can be tested by the following proposition: Let some day be selected as the State rest-day, which neither party regards as the Sabbath by divine appointment. Take for instance Tuesday. Now we, having kept the seventh day, could keep Tuesday on the same ground that the Sunday-keeper, having observed the first day, could keep Tuesday also. Here would be equality, one class not being discriminated against more than another. But how many Sunday-keepers would agree to this? They would say, Having kept Sunday, what is the use of our keeping Tuesday? Exactly. And so we say, After having kept the seventh day, what is the use of our keeping the first day?

If any are still disposed to query why we should object to a general Sunday law, we reply further that the matter of Sabbath-keeping is a matter between the individual conscience and God alone.

It is a religious service, and with it as such the State has nothing to do. It matters not whether the Sabbath in question is the true Sabbath or a false one. Civil law should not meddle with either. We would oppose human legislation for the one as soon as for the other; legislation in favor of the seventh day, as soon as legislation for the first day.

But, it may be asked, is it not right to enact laws for the good of society? and would it not be for the good of society to have all observe a Sabbath? This looks very specious at first sight; but an important distinction should be kept in mind: God has some ordinances for the good of society, the control of which he reserves to himself, and which, so long as they are left in that control, and legitimately used, are for the good of society, but which, if man, with his lack of spiritual discernment and his bondage to prejudice and passion, attempts to intermeddle with, tend to the injury and not the good of society. For instance: God commands all men to repent, believe, and be baptized; in other words to become earnest and sincere Christians, unite with the Church, and practice all its ordinances; and it would be for the good of society if all, under the operation of the Spirit of God, would do this. But let men undertake to *enforce* this by law, and what would be the result?—The church would be turned into a whited sepulcher, another religious tyranny to curse the world. So if all men would obey God in the matter of Sabbath-keeping from a conscientious conviction of duty, it would be for the good of society; but men cannot enforce such service by law for the good of society.

But it may be asked, Would you object to the law if an exemption was made in your behalf?—If an exemption should be made, it might be best to avail ourselves of its benefit; but that would not change the nature of the law, which is wrong in principle, nor secure our support of it; for we ought to have regard to others' rights as well as our own; and no man should be *compelled* to keep *Sunday* or *any other day*, if he does not wish to, whether he has kept the seventh day or not.

In reference to the probable future of the religious amendment movement, W. H. Littlejohn, in the *Sabbath Sentinel* of May, 1884, spoke as follows:—

“Never did a party have a more thrilling war-cry than in the words: ‘The names of God and Christ in the Constitution, the reading of the Bible in the common schools, and the enforcement of the Sunday laws.’ All three of these projects are of such a nature as to commend themselves to Christians generally, unless it can be shown that these same projects cannot be realized without imperiling the government and doing great injustice to certain classes of our citizens.

“Nor are professed Christians alone in this. Outside the pale of the churches are multitudes of men and women who, though not professedly Christians, are nevertheless very friendly to what they believe to be Christian institutions, and who are ready at all times to support them by voice and vote, whenever they can do so without making a public profession of religion. These persons, unless thoroughly aroused to the tendency of the proposed legislation, are certain to enlist under the banners of the new party.

“There is also another feature of this subject that is worthy of attention. Aside from Seventh-day Adventists and Seventh-day Baptists, the apathy of those Christians even who are at heart opposed to the purposes of the National Reform party, is so complete that the public are not apprised of their real feelings. On the other hand, infidels and atheists are so outspoken in their hostility to that party that the casual observer, unaware of the efforts of the two denominations spoken of above, naturally concludes that the contest is wholly between believers and unbelievers. This fact acts very much to the prejudice of those who are standing manfully for the right. Indeed, this is so true that it will be apparent to any intelligent observer that the supporters of the amendment movement are already gaining no inconsiderable advantage by trying to make it appear that the opponents of their work are found almost wholly among the enemies of God. In a short time they will add to the benefits of a fascinating war cry the advantage that is derived from hopelessly fastening upon an antagonist an opprobrious epithet. While as a matter of fact Seventh-day Adventists and Seventh-day Baptists are what they are because of their strict adherence to the word of God, and while they are noted for their devotion to the cause of temperance, they will, nevertheless, be classed with the frequenters of beer-gardens, and with such men as the Abbots and the Ingersolls, from whose principles they utterly dissent.

“Unless men of every denomination shall speedily cross over the line of indifference, and unite in an effort to enlighten the public mind in reference to the true nature of the proposed legislation by the general government in matters of religion, it will be forever too late. The drift is altogether in the wrong direction. The churches once practically captured, the end will not be far off. Sabbatarians, though right in regard to the true Sabbath, and deeply in earnest in their endeavors to stem the tide which is sweeping in the direction of uniting Church and State, are too few in numbers to avert that calamity. In the tempest of passion which is soon to be raised over this subject, their voices will be lost unless they receive immediate help from their fellow Christians, and the

battle for religious liberty will be lost. So far as atheists and infidels are concerned, they are incapable of holding the field against the systematic attacks of the thoroughly drilled and perfectly organized armies of the orthodox churches. The decision of the question will be simply one of time. The hosts of the Reform party will enter the halls of the capitol, and take into their hands the reins of government. History will repeat itself. Intoxicated with success, and ambitious for the complete realization of their long-cherished plan of placing all Christian laws and usages of the government upon an 'undeniable legal basis,' they will commence to enact laws to secure that end. When this is done, resistance to their plans will no longer be tolerated. Interpreting their success as a token of divine favor, they will never pause in their career until they have added another to the long list of governments in which religious liberty has been sacrificed on the altar of blind fanaticism.

"Reader, would you avert such a misfortune as long as possible? Then strike hands with those who are struggling hard for the same purpose. Have you looked with innocent pride at the grand old ship of State which for more than a hundred years has been the object of universal admiration, and the hope of the regions where religious intolerance and political oppression have acted like a blight and a mildew on the national life? Then remember that the hands which held the helm of the noble craft thus far have all been lifted to Heaven in attestation of a solemn vow to preserve and carry out a Constitution which provides that 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.' Do you think it would be unsafe to allow the majestic old ship to pass under the control of those who would turn her prow away from the course she has hitherto pursued, directing her into unexplored seas, filled with dangerous rocks and tossed by fierce tempests? If so, throw your personal influence against a political organization that seeks to do the very thing which you so much dread."

For a union of Church and State, in the strict mediæval form and sense, we do not look. In place of this, we apprehend that what is called "the image," a creation as strange as it is unique, comes in, not as a State Church, supported by the government, and the Church in turn controlling the State, but as an *ecclesiastical establishment* empowered by the State to enforce its own decrees by civil penalties; which, in all its practical bearings, will amount to exactly the same thing.

Some one may now say, As you expect this movement to carry, you must look for a period of religious persecution in this country.

Yes, such a period of persecution we look for, for the reason that we believe the prophecy points it out, and that the principles and

influences already herein mentioned, indicate that movements are plainly and powerfully working to that end; but more than this, we regard what has already taken place as but the preliminary workings of just such a period, as will hereafter appear. Nay, more, it is claimed, you must take the position that all the saints of God are to be put to death; for the image is to cause that all who will not worship it shall be killed.

There would, perhaps, be some ground for such a conclusion, were we not elsewhere informed that in the dire conflict God does not abandon his people to defeat, but grants them a complete victory over the beast, his image, his mark, and the number of his name. Rev. 15 : 2. We further read respecting this earthly power, that he causeth all to receive a mark in their right hand or in their foreheads; yet chapter 20 : 4 speaks of the people of God as those who do *not* receive the mark, nor worship the image. If, then, he could "cause" all to receive the mark, and yet all not actually receive it, in like manner his causing all to be put to death who will not worship the image does not necessarily signify that their lives are actually to be taken.

But how can this be? *Answer*: It evidently comes under that rule of interpretation in accordance with which verbs of action sometimes signify merely the *will* and *endeavor* to do the action in question, and not the actual performance of the thing specified. The late George Bush, Professor of Hebrew and Oriental Literature in New York City University, makes this matter plain. In his notes on Ex. 7 : 11, he says:—

"It is a canon of interpretation of frequent use in the exposition of the Sacred Writings that verbs of action sometimes signify merely the *will* and *endeavor* to do the action in question. Thus in Eze. 24 : 13: 'I have *purified* thee, and thou wast not purged;' *i. e.*, I have endeavored, used means, been at pains, to purify thee. John 5 : 44: 'How can ye believe which *receive* honor one of another?' *i. e.*, endeavor to receive. Rom 2 : 4: 'The goodness of God *leadeth* thee to repentance;' *i. e.*, endeavors, or tends, to lead thee. Amos 9 : 3: 'Though they be *hid* from my sight in the bottom of the sea;' *i. e.*, though they aim to be hid. 1 Cor. 10 : 33: 'I *please* all men;' *i. e.*, endeavor to please. Gal. 5 : 4: 'Whoever of you are *justified* by the law;' *i. e.*, seek and endeavor to be justified. Ps. 69 : 4: 'They that *destroy* me are mighty;' *i. e.*, that endeavor to destroy me. Eng., 'That *would* destroy me.' Acts 7 : 26: 'And *set them at one* again;' *i. e.*, wished and endeavored. Eng., 'Would have set them,'"



4 The Old Liberty B

THE OLD LIBERTY BELL

So in the passage before us he *causes* all to receive a mark, and all who will not worship the image to be killed; that is, he *wills*, *purposes*, and *endeavors* to do this. He makes such an enactment, passes such a law, but is not able to execute it; for God interposes in behalf of his people; and then those who have kept the word of Christ's patience are kept from falling in this hour of temptation, according to Rev. 3 : 10; then those who have made God their refuge are kept from all evil, and no plague comes nigh their dwelling, according to Ps. 91 : 9, 10; then all who are found written in the book are delivered, according to Dan. 12 : 1; and being victors over the beast and his image, they are redeemed from among men, and raise a song of triumph before the throne of God, according to Rev. 14 : 4; 15 : 2.

The objector may further say, You are altogether too credulous in supposing that all the skeptics of our land, the Spiritualists, the German infidels, and the irreligious masses generally, can be so far brought to favor the religious observance of Sunday that a general law can be promulgated in its behalf.

The answer is, The prophecy must be fulfilled, and if the prophecy requires such a revolution, it will be accomplished. But we do not know that it is necessary that what the objector states shall be brought about. Permit the suggestion of an idea which, though it is only conjecture, may show how enough can be done to fulfill the prophecy without involving the classes mentioned. This movement, as has been shown, must originate with the churches of our land, and be carried forward by them. They wish to enforce certain practices upon all the people; and it would be natural that in reference to those points respecting which they wish to influence the outside masses, they should see the necessity of first having absolute conformity among all the evangelical denominations. Church members could not expect to influence non-religionists to any great degree on questions respecting which they were divided among themselves. So, then, let union be had on those views and practices which the great majority already entertain. To this end, coercion may first be attempted. But here are a few who cannot possibly attach to the observance of the first day, which the majority wish to secure, any religious obligation; and would it be anything strange for

the sentence to be given, Let these few factionists be made to conform, by persuasion, if possible, by force, if necessary? Thus the blow may fall on conscientious commandment-keepers before the outside masses are involved in the issue at all. And should events take this not improbable turn, it would be sufficient to meet the prophecy, and leave no ground for the objection proposed.

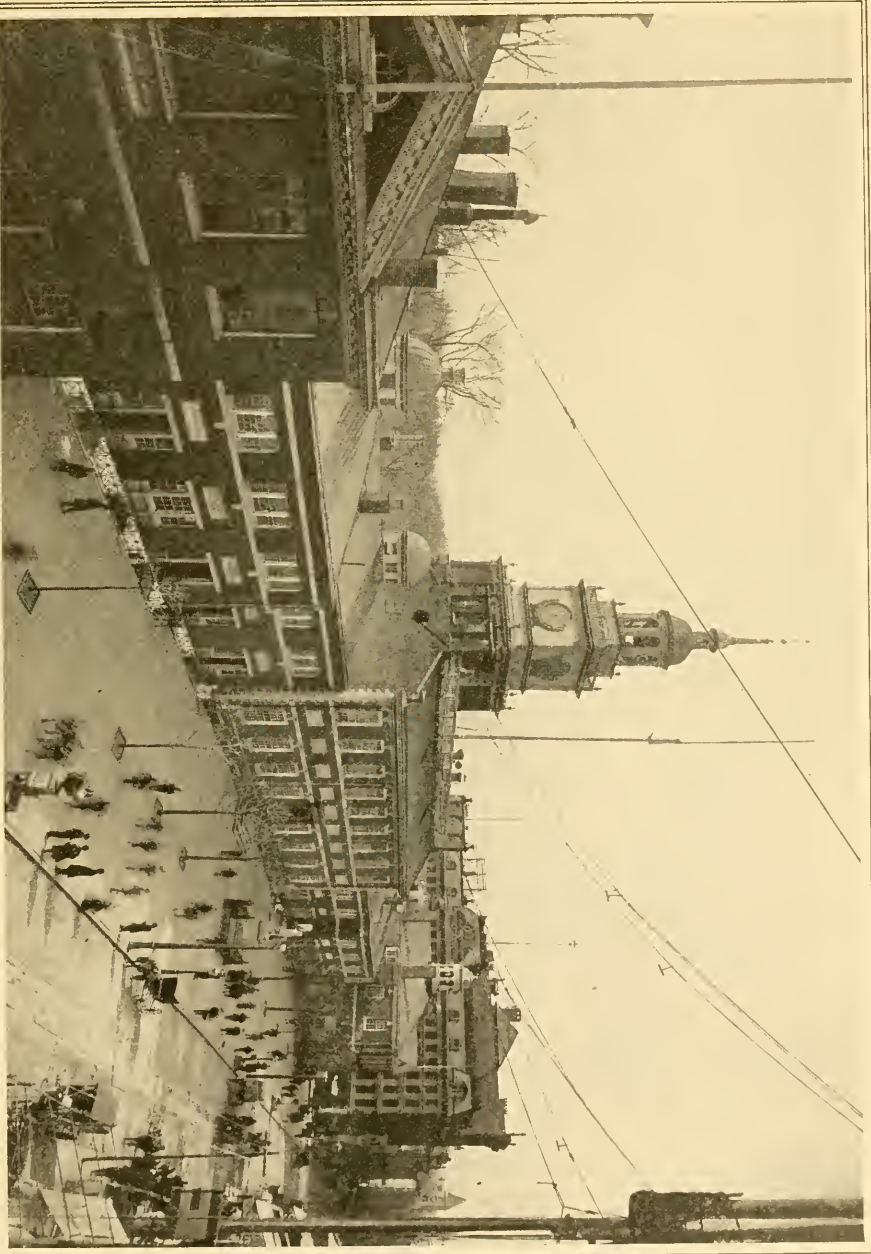
To receive the mark of the beast in the forehead, is, we understand, to give the assent of the mind and judgment to his authority in the adoption of that institution which constitutes the mark. By parity of reasoning, to receive it in the hand would be to signify allegiance by some outward act, perhaps by signifying a willingness to abstain from labor—the work of their hands—on that day, though not indorsing its religious character.

The number, over which the saints are also to get the victory, is the number of the papal beast, called also the number of his name, and the number of a man, and is said to be six hundred threescore and six. Rev. 13:18. Where is that number to be found? The pope is said to wear upon his pontifical crown in jeweled letters, this title: "*Vicarius Filii Dei*" (Vicegerent of the Son of God), the numerical value of which title is just six hundred and sixty-six. Thus V stands for 5; I, 1; C, 100; a and r, not used as numerals; U, 1; U, anciently written as V¹ and standing for 5; s and f, not used as numerals; L, 50; I, 1; I, 1; D, 500; e, not used as a numeral; I, 1. Tabulating this, we have the following:—

| | | |
|------|---|-----|
| V | = | 5 |
| I | = | 1 |
| C | = | 100 |
| I | = | 1 |
| U(V) | = | 5 |
| I | = | 1 |
| L | = | 50 |
| I | = | 1 |
| I | = | 1 |
| D | = | 500 |
| I | = | 1 |

666

¹ For proof that the modern "U" anciently had the same form as "V," see Century Dictionary, under the letter "U;" also facsimiles of ancient inscriptions, mottoes on coins, etc.



INDEPENDENCE HALL, PHILADELPHIA, WHERE THE DECLARATION OF INDEPENDENCE WAS ADOPTED

The most plausible supposition we have seen on this question is that in this name we find the number sought for. It is the number of the beast, the papacy; it is the number of his name, for he adopts it as his distinctive title; it is the number of a man, for he who bears it is the "man of sin." We get the victory over it by refusing to regard those institutions and practices which he sets forth as evidence of his power to sit supreme in the temple of God, and by adopting which we should acknowledge the validity of his title, by conceding his right to act for the Church in behalf of the Son of God.

And now, dear reader, we leave this subject with you, confidently submitting the argument as one which is invulnerable in all its points. We ask you to review it carefully. Take in, if thought can comprehend it, the wonderful phenomenon of our own nation. Consider its location, the time and manner of its rise, its character, the masterpiece of lying wonders which Satan has here sprung upon the world, and the elements which are everywhere working to fulfill, in just as accurate a manner, all the remainder of the prophecy in regard to the dragon voice, the erection of the image, and the enforcing of the mark. Can you doubt the application? Surely you cannot. If the propositions here maintained are correct, remember that the last agents to appear in this world's history are on the stage of action, the close of this dispensation is at hand, and the Lord cometh speedily to judge the world. But between us and that day stands an issue of appalling magnitude. It is no less than this: To yield, on the one hand, to unrighteous human enactments soon to be made, and thus expose ourselves to the unmingled wrath of an insulted Creator; or, on the other, to remain loyal to God, and brave the utmost wrath of the dragon and his infuriated hosts. In reference to this issue, the third message of Rev. 14:9-12 is now going forth as a solemn and vehement warning. If you have read the foregoing pages, this warning has come to you. In tender solicitude we ask you what you intend to do with it. To aid in sounding over the land this timely note of alarm, to impress upon hearts the importance of a right position in the coming issue, and the necessity of pursuing such a course as will secure the favor of God in the season of earth's direst extremity, and a share at last in his glorious salvation, is the object of this effort. And if with any it shall have this effect, the prayer of the author will not be utterly unanswered, nor his labor be wholly lost.

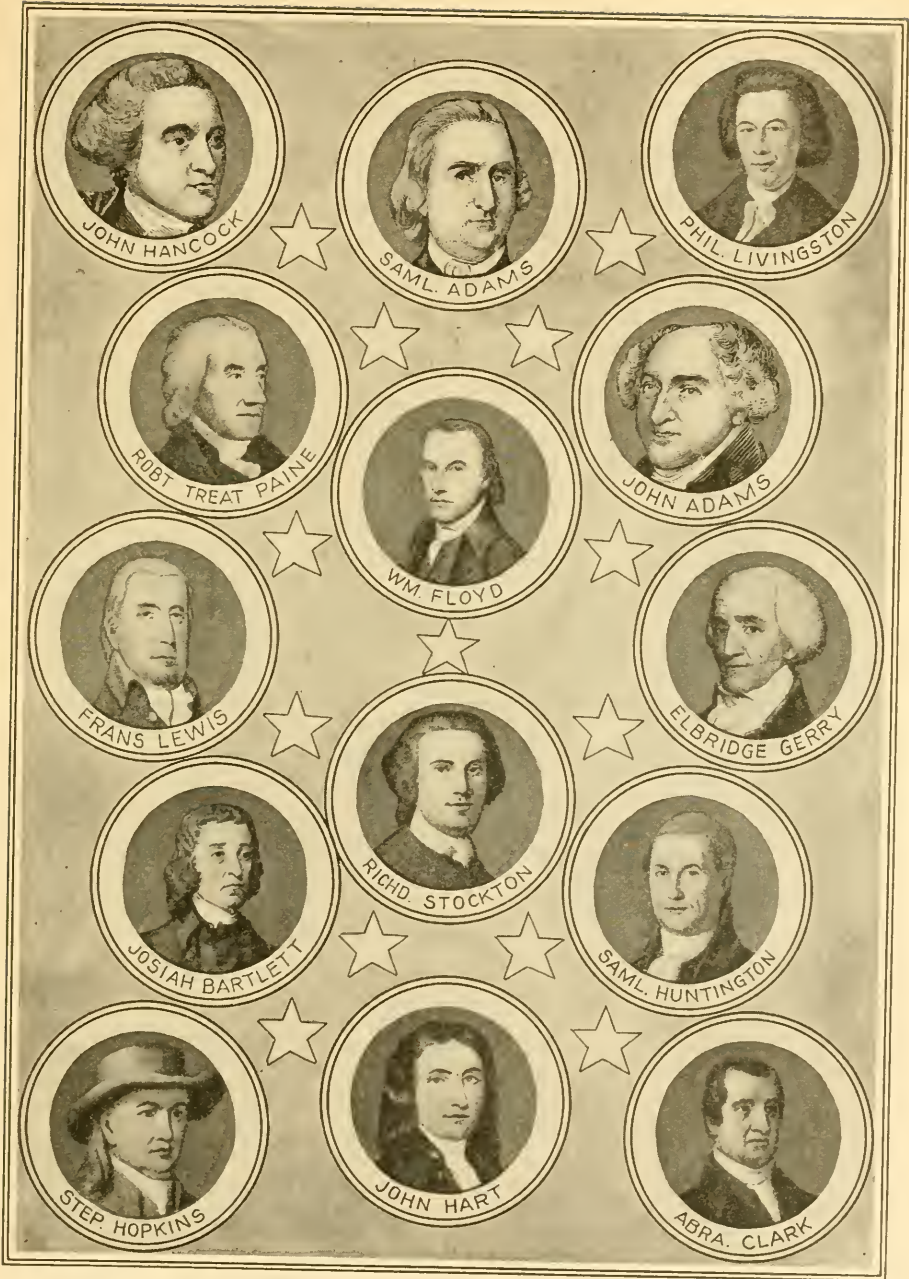
WHEN, IN

the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation. — We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. — THAT WHENEVER ANY FORM OF GOVERNMENT BECOMES destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new Government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. — PRUDENCE, INDEED, WILL NOT SUGGEST THAT GOVERNMENTS LONG ESTABLISHED, SHOULD NOT BE CHANGED FOR LIGHT AND TRANSIENT REASONS; BUT WHEREVER LONG HABITS HAVE BEEN ACQUIRED, THAT MARKING ARRANGEMENTS BY ORDER OF THE ASSEMBLY OF THE PROVINCE OF PENNSYLVANIA, MORE DISPOSED TO SUFFER, WHILE EVILS ARE SUFFERABLE, THAN TO BLOT THEM OUT BY ABOLISHING THE FORMS TO WHICH THEY ARE ACCUSTOMED. BUT, WHEN A LONG TRAIN OF ABUSES AND ARBITRARY MEASURES, PURSUING INTRINSICALLY THE SAME OBJECT, ERASES A DESIGN TO REDUCE TO SUCH A NEW AND NECESSARY WHICH CONSTITUTES THE FORMER SYSTEM AND TO PROVIDE NEW GUARDS FOR THEIR FUTURE SECURITY. SUCH HAS BEEN THE PATIENT SUFFERANCE OF THESE COLONIES, AND SUCH IS NOW THE NECESSITY WHICH COMPELS THEM TO ALTER THEIR FORMS OF GOVERNMENT. THE HISTORY OF THE PRESENT REPEATED INQUIRIES AND USURPATIONS, ALL HAVE BEEN SUCH AS TO ESTABLISH AN ABSOLUTE TYRANNY OVER THESE STATES. TO PREVENT THEM, HE HAS REFUSED HIS ASSENT TO ANY SUCH LAWS, AND TO PROSECUTE SUCH AN OPERATION TILL HIS ASSENT SHOULD BE OBTAINED; AND, WHEN SO SUSPENDED, HE HAS UTTERLY REJECTED TO ATTEND TO THEM. — HE HAS REFUSED TO PASS OTHER LAWS FOR THE ACCOMMODATION OF LARGE DISTRICTS OF PEOPLE, UNLESS THOSE DISTRICTS SHOULD FIRST ESTABLISH A REPRESENTATIVE BODY TO ESTIMATE THE CONVENIENCES, AND TO BE RESPONSIBLE TO THE LEGISLATURE, A RIGHT INALIENABLE TO THEM, AND FOR THE PREVENTION OF TYRANNY OVER THEM. — HE HAS CALLED TOGETHER LEGISLATIVE BODIES AT PLACES UNUSUAL, UNCOMFORTABLE, AND DISCONVENIENT. — HE HAS DISORDERED REPRESENTATIVE BODIES, FOR THE SOLE PURPOSE OF FATIGUING THEM INTO COMPLIANCE WITH HIS TYRANNICAL DESIRES. — HE HAS REFUSED HIS ASSENT TO ANY SUCH LAWS, AND TO PROSECUTE SUCH AN OPERATION TILL HIS ASSENT SHOULD BE OBTAINED; AND, WHEN SO SUSPENDED, HE HAS UTTERLY REJECTED TO ATTEND TO THEM. — HE HAS REFUSED TO PASS OTHER LAWS FOR THE ACCOMMODATION OF LARGE DISTRICTS OF PEOPLE, UNLESS THOSE DISTRICTS SHOULD FIRST ESTABLISH A REPRESENTATIVE BODY TO ESTIMATE THE CONVENIENCES, AND TO BE RESPONSIBLE TO THE LEGISLATURE, A RIGHT INALIENABLE TO THEM, AND FOR THE PREVENTION OF TYRANNY OVER THEM. — HE HAS CALLED TOGETHER LEGISLATIVE BODIES AT PLACES UNUSUAL, UNCOMFORTABLE, AND DISCONVENIENT. — HE HAS DISORDERED REPRESENTATIVE BODIES, FOR THE SOLE PURPOSE OF FATIGUING THEM INTO COMPLIANCE WITH HIS TYRANNICAL DESIRES. — HE HAS REFUSED HIS ASSENT TO ANY SUCH LAWS, AND TO PROSECUTE SUCH AN OPERATION TILL HIS ASSENT SHOULD BE OBTAINED; AND, WHEN SO SUSPENDED, HE HAS UTTERLY REJECTED TO ATTEND TO THEM. — HE HAS REFUSED TO PASS OTHER LAWS FOR THE ACCOMMODATION OF LARGE DISTRICTS OF PEOPLE, UNLESS THOSE DISTRICTS SHOULD FIRST ESTABLISH A REPRESENTATIVE BODY TO ESTIMATE THE CONVENIENCES, AND TO BE RESPONSIBLE TO THE LEGISLATURE, A RIGHT INALIENABLE TO THEM, AND FOR THE PREVENTION OF TYRANNY OVER THEM.

PHILADELPHIA

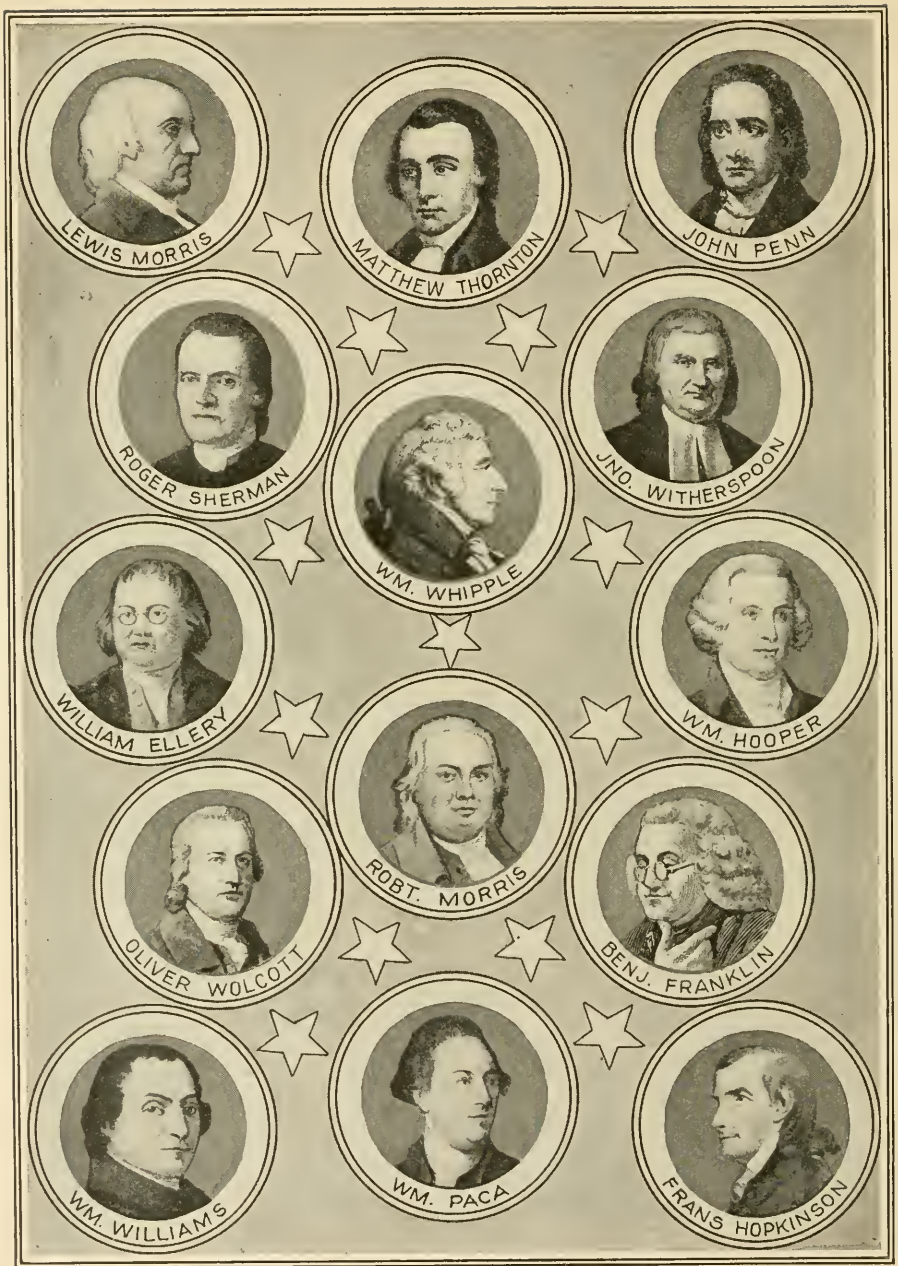
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PORTRAITS OF SIGNERS OF THE DECLARATION OF INDEPENDENCE

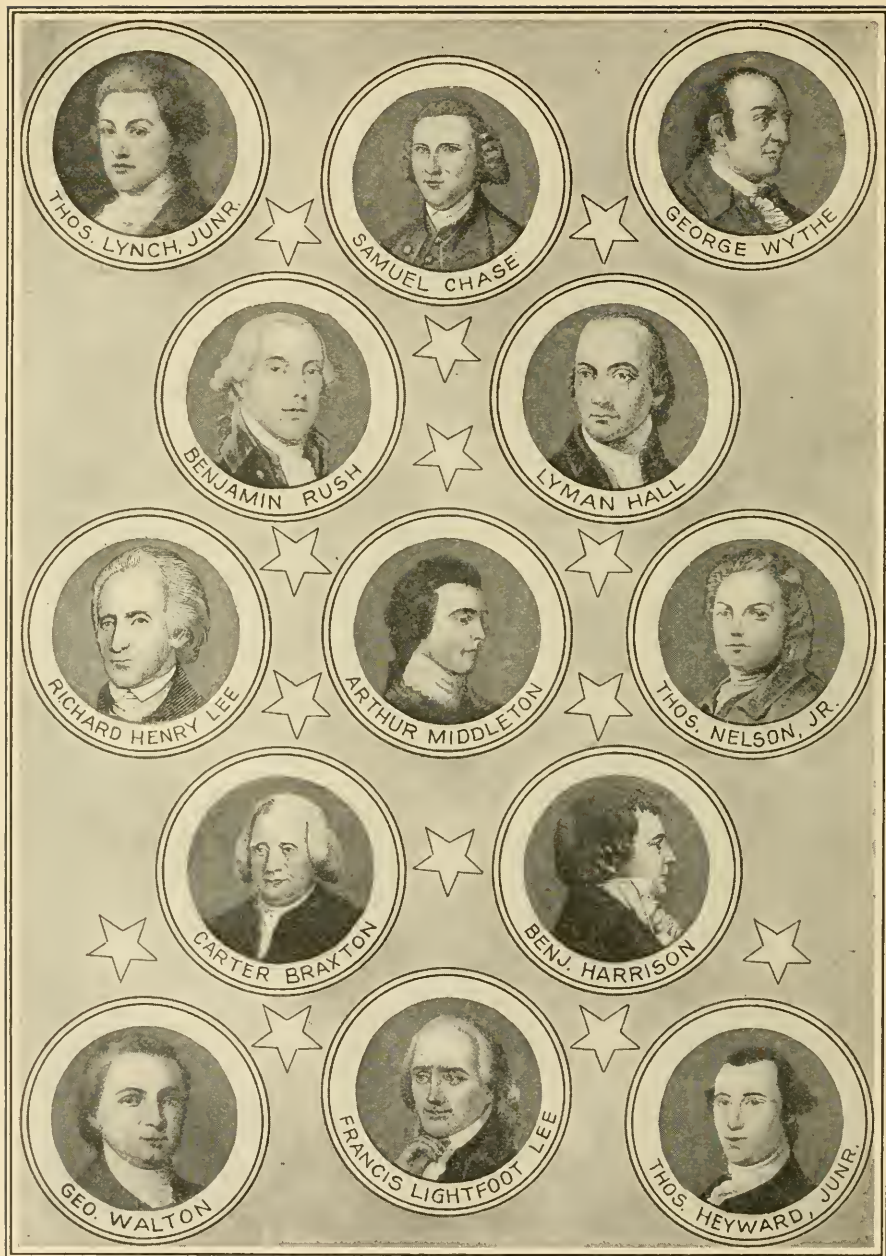
The portraits of fifty-four of the fifty-six signers of the Declaration of Independence (a document so often referred to in this work) have been preserved. Presuming that the reader would be interested to see them, we herewith present them in the order in which their names were attached to that venerable instrument.



PORTRAITS OF SIGNERS OF THE DECLARATION OF INDEPENDENCE



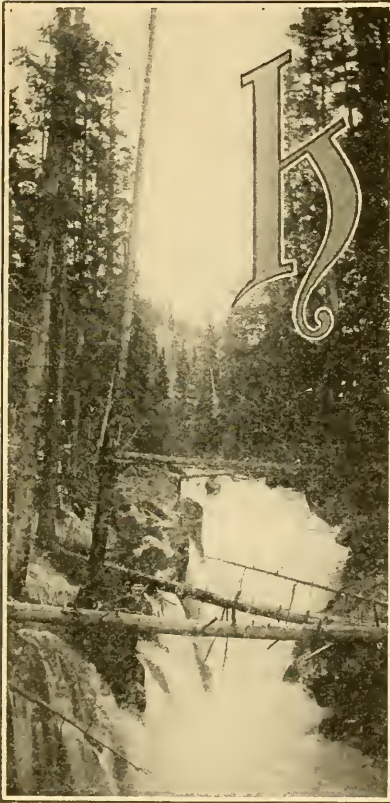
PORTRAITS OF SIGNERS OF THE DECLARATION OF INDEPENDENCE



PORTRAITS OF SIGNERS OF THE DECLARATION OF INDEPENDENCE

CHAPTER XV

PRACTICAL WORKINGS



Lincoln Falls, Colorado

OW the principles set forth in the foregoing pages operate in actual application has been shown in events that have taken place in Arkansas and Tennessee, since the edition of 1883 of this work went to press, which reveal the practical workings of a Sunday law whenever and wherever it may be secured.

The attention of the people in some places in Arkansas was being called to the importance of observing the seventh day of the week as the Sabbath according to the fourth commandment of the decalogue, by the advocates of that faith. As converts to that view and practice began to appear, strong opposition was excited on the part of some, as it has been in other places, and as truth has always excited opposition ever since error has endeavored to usurp control over the minds of men. How far

the action which followed was owing to this opposition, we do not say. We only state the facts, and leave the reader to draw his own conclusions.

In the winter of 1884-85, a bill was introduced into the Legislature of that State to abolish the clause in the existing Sunday law

which exempted from its operation those who conscientiously observed the seventh day. Up to this time the laws of that State had been very just and liberal in this respect. But now a position was presented that the exemption clause be stricken out, bringing all alike, without regard to their religious faith or practice, under subjection to the enactment to keep the first day of the week as the Sabbath. The petition claimed to have been called out by the fact that certain Jews in Little Rock, regarding the seventh day as the Sabbath, kept open stores and transacted their usual business on the first day of the week. Considering the fact that their places of business were open also on the seventh day, this brought them into unfair competition with the other merchants of the place. There was certainly no necessity for a change of the law to meet this difficulty; for the law exempted those only who conscientiously observed the seventh day; and these Jews, by keeping open places of business on the seventh day, showed that there was no such conscientious observance on their part, and consequently that they could not justly claim the exemption of the law. But ostensibly on this ground the petition was urged, and the repeal of the exempting clause secured.

What was the result? We have not learned that the aforesaid Jews in Little Rock, or any other part of the State, were molested; that railroads, hotel-keepers, livery men, or those engaged in any like vocations, were in anywise restrained. But those persons above referred to, who, from a Christian point of view, had commenced to observe the seventh day in preference to the first who were not engaged in such business as brought them into competition with others; who, having conscientiously observed the seventh day, proposed to go quietly, soberly, and industriously about their lawful business on the first day of the week,—these soon found that they were not overlooked. Warrants were promptly issued for the arrest of some five or six of these, one of them, J. W. Scoles, a minister, whose offense was that he was engaged one Sunday in the boisterous work of painting a meeting-house erected by his people!

The trial of these persons came off at Fayetteville, Ark., the first week in November, 1885. In making up the indictment, an observer of the seventh day was called in to testify against his brethren. The following examination substantially took place:—

“Do you know any one about here who is violating the Sunday law?”

“Yes.”

“Who?”

“The Frisco railroad is running several trains each way on that day.”

“Do you know of any others?”

“Yes.”

“Who?”

“The hotels of this place are open and doing a full run of business on Sunday as on other days.”

“Any others?”

“Yes; the druggists and barbers.”

“Any others?”

“Yes; the livery-stable men do more business on that day than on any other.”

As these were not the parties the court was after, the question was finally asked directly, “Do you know of any Seventh-day Adventists who have worked on Sunday?” Ascertaining that some of this class had been guilty of labor on that day, indictments were issued for five persons accordingly.

At the trial, the defendants employed the best counsel obtainable—Judge Walker, ex-member of the United States Senate. The points he made before the court were that the law was unconstitutional,—

First, because it was an infringement of religious freedom, or the right of conscience, inasmuch as it compelled men to keep as the Sabbath a day which their conscience and the Bible taught them was not the Sabbath;

Secondly, because it was an infringement of the right of property, taking from seventh-day keepers one-sixth part of their time; and the time of a laboring man being his property, the law was in its nature a robber; and—

Thirdly, because it took away a right that God had given—the right to labor six days and to rest one.

All this was overruled by the judge, who charged that the law rested *equally* upon all, requiring that all men should rest *one* day,

and that the first day of the week; which requirement rested alike on the Methodists, the Baptists, the Congregationalists, the Sabbatarians, the Jews, worldlings, and infidels; and if our religion required us to keep another day, that was a price we paid to our religion, and with that the State had nothing to do. He ruled, moreover, that no one had a right to set up his conscience against the law of the land.

From these denials of the rights which the Author of their existence has given to all men,—namely, their right to labor six days, and to rest on the seventh, and the right to obey God rather than man, when man's requirements conflict with His,—the counsel for the defendants of course took appeal; and the case went up to the supreme court of the State, to be tried in May, 1886. Others were indicted during this year, till the number of prosecutions reached twenty-one.

During the same time a similar work went on in Tennessee, where seventh-day views had been more extensively agitated. Eight persons in that State were prosecuted for Sunday labor. Three of the number were convicted on a charge of "flagrant violation of the Christian Sabbath." The charge was preferred by a professor of religion; but two of the men were quietly plowing in their fields a full half mile from the house of the one who lodged complaint against them. In these cases a fine of \$20 and costs was imposed on each. Appeal was taken to the supreme court of the State, which convened in Jackson, in May, 1886, the parties having meanwhile to give bail of \$250 each for their appearance in court at that time.

In regard to the state of public sentiment in Tennessee on this question, S. Fulton, a minister, then of Springville, Henry Co., Tenn., wrote :—

"Public sentiment is fast changing here in favor of Sunday legislation. Some seven years ago, a Mr. Thomason, a lawyer of Paris, Tenn., in consulting with our brethren on the question of Sunday labor, advised them to pursue their work on Sunday, claiming that they could not be harmed for it, as the constitution granted them that right. Since then he has professed religion and joined the Presbyterian church, and now says that we must quit work on the Christian Sabbath or suffer punishment by law; and there is no avoiding it."

Speaking of the trial, he says :—

"In the court-room, the attorney for the defendant asked the question if Sunday was the Sabbath; and the judge ruled it out as not a proper question;

neither would he permit a statement to be made why our brethren worked on Sunday. In his charge to the jury, it was easily seen that he was determined to have them punished. The jury had hardly left the room when they returned a verdict of 'Guilty,' and a fine of \$20 and costs was imposed on each. Our brethren then appealed to the supreme court, in the hope that some justice might be shown them there."

The supreme court in all these cases confirmed the decision of the lower court. In Arkansas those who were convicted paid their fines. But the obnoxious law was repealed in January, 1887. In Tennessee the victims of the persecutions served out their sentences in jail. A visitor of the same faith describes the case in these words:—

"The brethren, knowing that they had done no evil, and feeling that to pay their hard-earned money on such a charge would be to put a premium on injustice, decided to go to jail, and suffer for the truth's sake. The jailer manifested a spirit of kindness, taking them home to supper with his own family, and otherwise doing all the law allowed him to do for their comfort. Being desirous of seeing the jail, I was permitted to enter. From the hall we entered the rooms occupied by the prisoners. The one our brethren occupy is about 8x10 ft. Upon the floor were mattresses made of sea-grass, with blankets for covering; but no pillows nor bed linen, nor a piece of furniture of any kind. In this apartment our brethren are placed, to remain nearly six months, for serving God according to their own consciences and in obedience to the Scriptures. Is it any wonder the prophet, as he was shown the acts of this government, said that it spake like a dragon? Can our opponents say longer that observers of the seventh day will never be persecuted? To deny it to be religious persecution would be to deny the plainest facts in the case. If it is not, why do business men, hack drivers, livery-stable keepers, saloon keepers, hunters, fishers, etc., do whatever they please on Sunday, and yet go free, while these men who conscientiously keep the seventh day and then go quietly about their work on Sunday, are torn from their homes, deprived of their freedom, and imprisoned?"

In the findings of the supreme court of Arkansas, confirming the decision of the lower court, the following sentiments were advanced:—

"It is said that every day in the week is observed by some one of the religious sects of the world as a day of rest; and if the power is denied to fix by law Sunday as such a day, the same reason would prevent the selection of any day; but the power of the Legislature to select a day as a holiday is everywhere conceded. The State from the beginning has appropriated Sunday as such. . . . The law which imposes the penalty operates upon all alike, and interferes with no man's religious belief; for in limiting the prohibition to secular pursuits, it leaves religious profession and worship free.

“The appellant’s argument, then, is reduced to this: that because he conscientiously believes that he is permitted by the law of God to labor on Sunday, he may violate with impunity a statute declaring it illegal to do so. But a man’s religion cannot be accepted as a justification for committing an overt act made criminal by the law of the land. If the law operates harshly, as laws sometimes do, the remedy is in the hands of the Legislature. It is not in the province of the judiciary to pass upon the wisdom and policy of legislation; that is, for the members of the legislative department; and the only appeal from their determination is to the constituency.”

In relation to the foregoing, it may be remarked that the assertion that all days are kept by different classes, and therefore the State could not fix upon any day as a holiday without taking somebody’s Sabbath, is not true. Only three days are regarded as sacred days. These are the Sabbath of the Lord, and the two thieves between which it is crucified—the Friday of Mohammed and the Sunday of the pope.

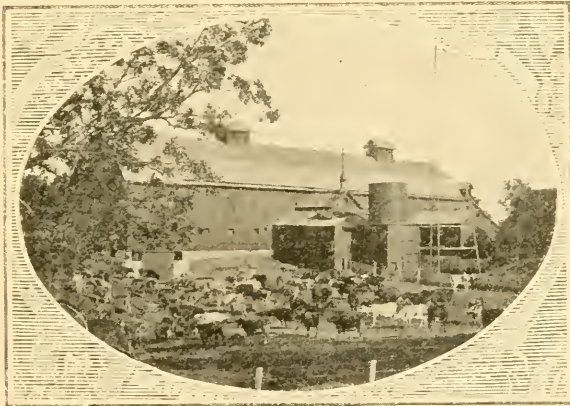
The plea that the Sunday law interferes with no man’s religion is a specious one, but one which is shown by a moment’s reflection to be utterly false. A man’s religion is interfered with, when discrimination is made in favor of another man’s religion and against his own, and when he cannot be true to the convictions of his own conscience in regard to those spiritual duties which he owes alone to God, without incurring, in consequence, hardship and loss. And this is precisely what the Sunday law does in reference to observers of the seventh day.

But it is said that the State in its legislation has no reference to the religious character of Sunday. This is too flimsy a pretext behind which to hide; for it is written all over the transaction in characters which cannot be hidden, that Sunday is elevated to the position of the State rest-day simply and solely because so many church people regard it as a *religious* institution. It is utterly impossible to separate it from this idea, or to attribute it to any other cause. Any defense attempted on this line is sheer sophistry. And the doctrine set forth in the foregoing quotation, that the law of the land can make acts criminal which God permits in our worship of himself, is little short of monstrous.

At the General Conference of Seventh-day Adventists, held in Battle Creek, Mich., Nov. 18 to Dec. 6, 1886, it was decided to

appeal the case of J. W. Scoles, referred to on page 280, to the Supreme Court of the United States.

The Supreme Court in the foregoing cases confirmed the decision of the lower court. But in Arkansas the Legislature repealed the law in January, 1887. In Tennessee it still remains in force.



American Dairy Barnyard

CHAPTER XVI

EPILOGUE

INVENTIONS OF THE NINETEENTH CENTURY

THE changes that have taken place in the brief hundred years last passed, and the revolutions which have changed the whole aspect of the methods of life and living, are very graphically stated in the introduction of a volume called the "Progress of Invention in the Nineteenth Century." From these pages we transcribe a few words:—

"To appreciate them [the wonders of this age] let us briefly contrast the conditions of to-day with those of a hundred years ago. This is no easy task, for the comparison not only involves the experiences of two generations, but it is like the juxtaposition of a star with the noonday sun, whose superior brilliancy obliterates the lesser light.

"But reverse the wheels of progress, and let us make a quick run of one hundred years into the past, and what are our experiences? Before we get to our destination, we find the wheels themselves beginning to thump and jolt, and the passage becomes more difficult, more uncomfortable, and much slower. We are no longer gliding along in a luxurious palace car behind a magnificent locomotive, traveling on steel rails, at sixty miles an hour; but we find ourselves nearing the beginning of the nineteenth century in a rickety, rumbling, dusty stage-coach. Pause! and consider the change for a moment in some of its broader aspects. First, let us examine the present more closely, for the average busy man, never looking behind him for comparisons, does not fully appreciate, or estimate at its real value, the age in which he lives. There are to-day [statistics of 1889] 445,064 miles of railway tracks in the world. This would build seventeen different railway tracks, of two rails each, around the entire world, or would girdle mother earth with thirty-four belts of steel. If extended in straight lines, it would build a track of two rails to the moon, and more than a hundred thousand miles beyond it. The United States has nearly half of the entire mileage of the world, and gets along with 36,746 locomotives, nearly as many passenger coaches, and more than a million and a quarter freight cars, which latter, if coupled together, would make nearly three continuous trains reaching across the American continent from the Atlantic to the Pacific Ocean. The movement of passenger trains is equivalent to dispatching thirty-seven trains per day around

the world, and the freight train movement is in like manner equal to dispatching fifty-three trains a day around the world. Add to this the railway business controlled by other countries, and one gets some idea of how far the stage coach has been left behind. To-day we eat supper in one city, and breakfast in another so many hundreds of miles east or west that we are compelled to set our watches to the new meridian of longitude in order to keep our engagement.

“ But railroads and steam-cars constitute only one of the stirring elements of modern civilization. As we make the backward run of one hundred years, we have passed by many milestones of progress. Let us see if we can count some of them as they disappear behind us. We quickly lose the telephone, phonograph, and graphophone. We no longer see the cable-cars or electric railways. The electric lights have gone out. The telegraph disappears. The sewing-machine, reaper, and thrasher have passed away, and so also have all india-rubber goods. We no longer see any photographs, photoengravings, photolithographs, or snap-shot cameras. The wonderful octuple web perfecting printing-press, printing, pasting, cutting, folding, and counting newspapers at the rate of 96,000 per hour, or 1,600 per minute, shrinks at the beginning of the century into an insignificant prototype. We lose all planing and wood-working machinery, and with it the endless variety of sashes, doors, blinds, and furniture in unlimited variety. There are no gas-engines, no passenger-elevators, no asphalt pavement, no steam fire-engine, no triple-expansion steam-engine, no Giffard injector, no celluloid articles, no barbed-wire fences, no time-locks for safes, no self-binding harvesters, no oil- or gas-wells, no ice machines nor cold storage. We lose air-engines, stem-winding watches, cash-registers and cash-carriers, the great suspension bridges and tunnels, the Suez Canal, iron-frame buildings, monitors and heavy ironclads, revolvers, torpedoes, magazine guns, and Gatling guns, linotype machines, all practical typewriters, all Pasteurizing, knowledge of microbes or disease germs, and sanitary plumbing, water-gas, soda-water fountains, air-brakes, coal-tar dyes and medicines, nitro-glycerine, dynamite and guncotton, dynamo-electric machines, aluminum ware, electric locomotives, Bessemer steel with its wonderful developments, ocean cables, enameled iron ware, Welsbach gas-burners, electric storage batteries, the cigarette machine, hydraulic dredges, the roller-mills, middlings purifiers and patent-process flour, tin-can machines, car couplings, compressed-air drills, sleeping-cars, the dynamite gun, the Mc Kay shoe machine, the circular knitting-machine, the Jacquard loom, wood pulp for paper, fire alarms, the use of anæsthetics in surgery, oleomargarine, street sweepers, Artesian wells, friction matches, steam hammers, electroplating, nail machines, false teeth, artificial limbs and eyes, the spectroscope, the kinetoscope or moving pictures, acetylene gas, X-ray apparatus, horseless carriages, and — but, enough! the reader exclaims, and indeed it is not pleasant to contemplate the loss. The negative conditions of that period extend into such an appalling void that we stop short, shrinking from the thought of what it would mean to modern civilization to eliminate from its life these potent factors of its existence.”

In addition to all this, among the more remarkable of still more recent devices and inventions may be mentioned the coin weighing and counting machine, just installed in the money institutions of Chicago, and which wrought consternation among the bank employees through the prospect of the loss of their employment. Under the direction of one of the inventors, 3,600 gold coins were accurately weighed and counted in an incredibly short space of time. "A small dynamo furnishes motive power, and the whole instrument is contained in a case two feet square and one foot high."

We have also to make the startling announcement that according to an editorial in the August (1891) *Patent Record*, the triumph of the long-sought "air-ship" is practically accomplished; and it is a son of the new world, M. Santos-Dumont, a talented native of Brazil, who has scored the first victory! This man guided his flying machine at will, in the face of opposing winds, three times around the Eiffel tower in Paris, where the experiment was made, and back again to the place of starting. Experts who watched the experiments predict that aerial navigation will be by air-ships propelled by self-generated power, and that the first installment of the enterprise has already been witnessed. It surpasses Count Zeppelin's device.

Speaking of submarine boats, those wonderful contrivances which propel themselves under water, and explore at will the bottom of the sea, recovering therefrom the buried treasures, and revealing wonders of the deep, or in the dark and secret depths attaching torpedoes to the huge iron-clads of an enemy for their destruction,—speaking of this great advance step in man's inroad upon the ocean, the *Popular Science Monthly* says:—

"We should take genuine pride in the fact that citizens of our own country are to-day foremost in the construction of these mighty engines."

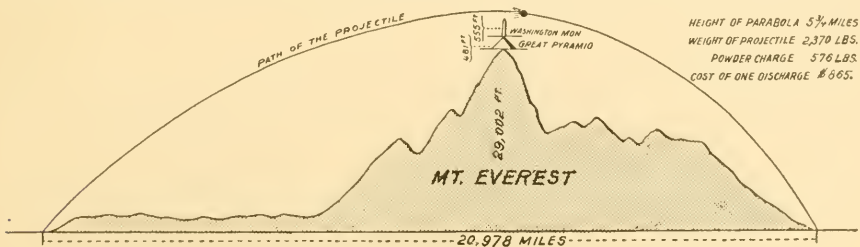
Wireless telegraphy, communicating between distant places without the intervention of wires, seems likely to receive its greatest development in American hands. Its practicability was recently demonstrated by a very successful and interesting test, made July 27, 1901, in New York harbor, between the steamer "Kaiser Wilhelm der Grosse" and the Cunard liner "Lucania." "The 'Lucania' sailed for Liverpool at one o'clock in the afternoon, while the 'Kaiser

Wilhelm der Grosse' remained berthed at pier 51, North River. For more than an hour the two vessels were in constant communication with each other; and until the 'Lucania' passed out of the Narrows, there was no difficulty in reading her signals."

On another occasion, "communications were kept up on the 'Lucania' for twenty miles from land from Holyhead [Wales]." Vessels coming to New York may be communicated with in this weird manner twelve hours before they are sighted off Sandy Hook.

THE GREAT GUN.

The United States has already "fired a shot," which, from its moral effect, has been "heard around the world." But it is now about to fire a shot, which, in a more nearly literal sense, may be heard around the world. The great 16-inch, 126-ton gun, now being built for the government at the Watervliet (N. Y.) arsenal, is $49\frac{1}{4}$ feet long, more than six feet in diameter at the breech, and "will have an extreme range of over twenty miles. Its projectile will weigh 2,370 pounds, and a single discharge will cost \$865. If fired at its maximum elevation from the battery at the south end of New York, in a northerly direction, its projectile would pass over the city of New York, over Grant's tomb, Spuyten Duyvil, Riverdale, Mount St. Vincent, Ludlow, Yonkers, and would land near Hastings-on-the-Hudson, nearly twenty miles away." "The extreme height of its trajectory would be 30,516 feet, or *nearly six miles*." This means that if the gun was located at the foot of Mt. Everest, the highest of the Himalayas, the missile, as shown in the accompanying diagram, would fly entirely over the mountain; and its trajectory, as shown by the curved line, would lead it so far above the top of the mountain that though the great pyramid of Gizeh were placed on the top of the mountain, and the Washington monument reared on top of



Flight of a Projectile from 16-inch Gun

that, the hissing, roaring shell would clear them all, and still have room to spare. Such an exhibition of the power of man's devices over huge masses of matter is calculated to make our War Department feel that they are in possession of an engine that nothing can resist. The weapon, when completed, will be sent to the Pan-American Exposition at Buffalo, and tested by throwing a shot twenty-one miles out into Lake Erie. If the tests are satisfactory, the government will order forty of the guns. Then the United States will hold by all odds the most terrible engines of war possessed by any nation on earth. Of the whole number of guns, eighteen will be placed in New York Harbor, ten at San Francisco, eight in Boston, and four at Hampton Roads. So says a dispatch from Washington.

This is really but another object-lesson showing the great progress America has made in the iron and steel industries, to which some writers attribute our victories in the Spanish War.

The *Frankfurter Zeitung* expresses itself thus:—

“Statistics prove that the United States has greater wealth, greater resources, greater energy, than any other nation. And there is good reason for this. No doubt there are some objectionable phases in American public life, but there is much more light than shadow. Freedom and toleration reign in the United States, coercion is unknown. There is no nobility, and no one claims advantages because he is his father's son. There is no narrow, reactionary monarchism. Red tape is unknown, and the citizens are never made the slaves of state machines. If Spain had won in the late war, a people full of national arrogance, a nation subject to the dictates of incapable politicians, would have been strengthened. This has been averted by the American victory.”

The *Vorwärts*, the organ of the Socialists in the Argentine Confederation, is not quite so sure that we are superior to other nations, but it predicts the ascendancy of American industry and United States hegemony over South America. It says, in the main:—

“The Spanish ships were supposed to be equal to anything afloat. The Spanish ships were riddled with shot and shell, but the American vessels escaped unharmed. That the American crews were so very much superior to the Spanish sailors is not to be supposed. The only explanation is that the American iron industry is much more advanced. This must necessarily shake the foundations of the iron trade. And if the South American republics do not willingly transfer

their custom to the United States, the big republic, respecting nothing but brute force, will compel South Americans by main force to become her customers." — *Translation for the Literary Digest.*

Thus the South American countries and all Europe are beginning to tremble with anxiety over the fast-growing prosperity of the United States, fearing what they may suffer through our competition.

Floating straws show clearly which way the current tends. Thus we learn from the public prints that "during 1900, twelve nations spent over \$10,000,000 each for American farm products." Stranger still does it appear, that the United States should be called upon to furnish coal to Europe. But the report is now current that "over five million tons of coal have been ordered from the United States to Europe, this present year," and that four freight steamers are now under construction in Newport News, Va., to convey the product."

An article in the September (1901) number of the *Cosmopolitan*, by the editor, J. Brisben Walker, enumerates nine great inventions which have come to the front since the Columbian Exposition of 1893, as follows:—

1. The submarine boat; 2. Wireless telegraphy; 3. Telephoning under the sea; 4. The X-rays; 5. The high-pressure twenty-mile gun; 6. The small-bore rifle; 7. The baby incubator; 8. The automobile; 9. Ascetylene gas. Of these, he says, in the order of military importance, may be named first, the submarine boat. A brief reference to the history of this class of vessels follows, with a notice of the more recent developments, which we quote:—

"Meantime France, in which no great armor, shipbuilding, or gun factory interests exercise influence over the government, has considered the question on its merits, and has brought its best scientific minds to bear on submarine construction. The results are as might easily have been guessed. In fact, the practical demonstration goes far beyond the prophecies of even the most sanguine. They are best told by quoting the following cablegram to the New York *World* of July 20:—

"BATTLESHIPS TO GO; SUBMARINES RULE.

"REMARKABLE FEAT OF THE "GUSTAVE ZEDE" UPSETS CALCULATIONS FOR THE FRENCH NAVY. SAILS FROM TOULON, ELUDES FLEET AT AJACCIO, TORPEDOES BATTLESHIP, AND ESCAPES WITHOUT BEING SEEN.

"PARIS, July 20.—After seeing the submarine boat "Gustave Zede" sail one hundred and seventy-five miles from Toulon to the harbor of Ajaccio, Corsica,

elude the vigilance of the French fleet, torpedo the great battleship "Charles Martel," and cross the Mediterranean to Marseilles (two hundred and twenty-five miles), all this time unobserved, the French Minister of Marine, M. de Lannesan, has decided to delay the building of several monster warships already voted by the National Congress.

"All the naval experts here are profoundly impressed by the recent progress in submarine vessels and navigating. They declare that the huge ships are doomed.

"M. de Lannesan intends to present to the Senate and Chamber, as soon as the Congress meets, a bill to modify the naval expenditures, providing for constructing, in place of large warships contemplated, forty submarine craft of the "Gustave Zede" type (one hundred and fifty-nine feet long), but larger, and eighty purely defensive submarine boats of the Goubet type. (No. 1 is sixteen and one-half feet long; No. 2 is twenty-six and one-quarter feet), which cannot operate beyond fifteen miles, but are so transportable that eight can be loaded aboard an ordinary cruiser."

"This is the point to be kept clearly in mind: that the five million dollars expended in a single battleship would mean one hundred submarine boats — a flotilla powerful enough to destroy our entire navy as it to-day exists."

"The phenomena of wireless telegraphy, telephoning under the sea, and the X-ray, are all in the line of what might have been reasonably expected from the progress made in electrical development up to 1893. The high-pressure twenty-mile gun, which puts the greatest cities under tribute from vessels that are practically below the horizon, is also in the line of that evolution of the gun which Jules Verne predicted more than a quarter of a century ago. The small-bore rifle, firing its shot with high initial velocity, is in the nature of an unexpected development. For many years the evolution of the army rifle seemed to be in the direction of large bore and heavy metal. The efficiency of the small caliber had been suspected by a few military scientific minds prior to the Boer war. But it remained for the South African republicans, sparsely gathered behind rocks or concealed in sand-pits on the hillsides, to demonstrate the marvelous efficiency of this new art. So scattered as to leave no target for artillery and very little for even rifle fire, these Boers in their sand-pits, long practiced in marksmanship, were able to pick off the English troops at such great distances as to render their artillery almost ineffective, and to lead to almost certain death the venturesome brigade which sought to charge over the exposed territory."

"The question also comes up in connection with the small-bore rifle as to whether the most powerful military nation of the future will not be one which has put into the hands of every citizen a gun with ammunition enough so that he may learn to shoot fairly straight. It is very curious how invention is bringing about a leveling of classes. If, indeed, the citizen with a rifle and a half-dozen strings of ammunition, leaving his workshop without previous military instruction, as did the Boer, can become the most virile of soldiers, then the republic

of the future will be safe from violence because military superiority will rest with the citizen.

“The baby incubator is one of the marvels of science.”

The same paper gives a forecast of the more important improvements and changes of the near future, among which we notice the following:—

1. Aeroplanes; 2. The universal introduction of automobiles; 3. Scientific methods of thought transference; 4. Substitution of economic methods of heating cities by oil and gas, etc., etc.

The discoveries and improvements, enumerated above, with others which might be mentioned, such as additional advances in photographic electricity, the Röntgen, or X-rays, Crookes's tubes, the telautograph, telephotograph, the microphone, a device to make audible the minutest sound, the megaphone, to make a whisper roar like Niagara, etc., crowd upon us so fast as to throw our dictionaries out of date, and bewilder us by the whirl of events. It opens to us an age unique in its multitudinous powers,—just the theater on which the spiritual agencies of evil, predicted in the last days “to walk unseen the earth abroad,” might be expected to exhibit their preternatural wonders.

CLOSING REFLECTIONS.

Before leaving this subject, a few contemplative remarks in reference to the whole question may not be out of place. The subject is of such magnitude, and the issues involved are of such momentous importance, that nothing pertaining to them can be considered redundant until the whole situation is repeatedly impressed upon the mind and every one has a clear and vivid idea of the crisis into which we are about to plunge. It is a “world question” to which in this work we have invited, and again reinvite, attention. It belongs to the same category which includes the creation of the world itself, the world's redemptive progress and history, and now the last change which is to befall this planet,—this planet, the chief orb with which we are acquainted,—an orb made conspicuous by having received one visit from the Son of God, bearing upon his divine bosom the load of our sin and shame,—the orb on which the cross that shocked and thrilled the whole universe—angels, principalities, and powers—

has been upreared,—an orb soon to be made more conspicuous still by a second visit from the Son of man, robed with the power and grandeur of the Lord of all, in the glory of his Father and of the holy angels. The line that we are soon to pass is the line of eternity, behind which will forever drift away the trials and conflicts of a sinful probation, and beyond which will open the glorious vistas of everlasting day to those who have made room, and made themselves ready, for the King in his beauty.

The object of these pages has been to quicken a desire in every heart to be able to finish his course with joy, and the design of the facts and arguments presented has been to aid in this work of self-examination and spiritual progress. It is sometimes said that such subjects as these belong to the dry formulas of theory, and lack practical value. A greater mistake could not be made. Nothing will stir one up more deeply to make a practical preparation for the coming of the Son of man than a convincing array of evidences that that coming is right at hand. For, as the apostle John says, “We know that, when he shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him [in Christ] *purifieth himself*, even as He [Christ] is pure.” 1 John 3 : 2, 3. That is the ultimate object in every case: to lead men to become pure as Christ is pure; and all who do this will be ready to hail Him with joy when He appears, and share in the salvation He comes to bring. Heb. 9 : 28.

When we consider that there is One who ruleth in the kingdoms of men, and when we look at His past course in dealing with nations, according to His own statements, and the plain declarations of history, the query arises, Why should He not speak of the United States of America, this last unique development of human power, as the human race has now completed its circuit around the earth? When the thrilling point is reached, as it is now reached, when this gospel of the kingdom can be preached in all the world, as a sign that the end is the next event in order (Matt. 24 : 14), and there are no further nationalities to be developed for it to go to, should we not recognize that as the time when the great Author of prophecy would have something to say concerning the last nation to appear? Without this, His course would seem to lack uniformity, and His work be incomplete. But

no such reflections can be laid to His charge. With this, a broad basis is laid on which to build. In these premises, as a postulate, all phases of the argument center, and from them all conclusions flow. They will bear stating again and again.

A prophecy is uttered, setting forth its great truths by symbols, for one of which, looking the wide earth over, we find no possible location except our own land. This symbol is independent and unique. It cannot possibly represent a government set forth by any other symbol. If the symbol referred to does not apply to our own country, then it follows that symbolically the prophecy is at fault, describing a country or government with no symbol to apply to it, and having a symbol with no object to answer to it. This would be again a reflection on the prophecies which no friend of the Bible could for a moment tolerate; and no application which necessitates this, can for a single instant be accepted.

But not only is the prophecy hedged about with these limitations, but the time when the power symbolized should make its appearance is definitely stated. The United States arose at precisely that point of time. The nature of the government, too, first gentle and lamb-like, the defender of equal rights, both civil and religious, is noted in the prophecy; and this also we find in America, but we find it nowhere else. It is not found in any other nation that now exists, or has existed under the whole wide heaven, so far as history has at any time stated. These considerations bind the application of the prophecy about with bands of iron. Not a pin or rivet can be moved. Let this point be fixed securely in the mind. The Lord God of the prophets has spoken about America. He has spoken especially for the good of this land, where the closing rays of the gospel beam forth in all their intensity, as well as for the good of all lands, that He may show an object-lesson to the world of the fulfillment of His word.

It may be said, perhaps, that there are other nations of more account in the world than America, nations having longer chronological records, a larger number of inhabitants, greater historical volume, more enduring and long-continued customs and methods, a more settled and moulding influence on larger masses of people. This, in these respects, may all be so, but this does not alter the fact that here is a nation of an unequalled profession, set forth for a special

purpose, in a certain place, at a particular time, to stand in the very focus of the stirring events of the closing hours of time, raised up and developed by the special providence and manifest design of God to accomplish its special work in connection with His truth and the proclamation of His gospel, as the world closes its long career of sin, and the plan of redemption, planted on the ruins of the fall, growing in clearness and strength for six thousand years, shall open into the living blossom of eternity.

These points all stand as pillars on immovable bases; but there are more stirring features still; for the prophet describes the visible expansion of this power before the eyes of the beholder. It grows up like a silent seed in a quiet field, and, far outside the turmoil and strife of aggressive conflict, expands into empire. Prophecy notes this point, and history, describing it, unconsciously in the very language of the prediction, responds thereto. It has multiplied its territory till it has outstripped all other nations in rapidity of territorial growth. In population it has grown from three to seventy millions in a little more than one hundred years. It largely supplies the world with cereals, cotton, gold and silver, coal, oil, machinery, — the bones and sinews of industrial life and commerce, — till its exports now overrun the billion dollar mark. It has revolutionized domestic commercial intercourse by its advancements in the arts, sciences, inventions, lighting, locomotion by sea and land, discoveries and improvements of all kinds. Gold has multiplied till we are the richest nation on the globe. We have alarmed Europe by our invasion of its industries, and have become the leading commercial nation of the world. Can any one intelligently answer the question, What do these things mean? except on the ground that America is a subject of prophecy, and is rapidly filling out the prophetic outline which has been prescribed for her? The full appreciation of this fact should not fail to be realized.

But do you say that while this part of the picture is so abundantly fulfilled, there are other features which cannot appear? for the prophet declares that this symbolic beast spake as a dragon; and that speaking as a dragon cannot mean anything less than exercising a dragonic spirit, and manifesting persecution, oppression, and wrong? and that it cannot be that in this land of liberty and liberality such things can occur?

But remember that a symbol cannot fulfill the very specifications ascribed to it without being the power concerning which the prophecy has spoken; and hence, the voice of God is behind its acts, not necessarily in approval, but in declaration of the facts. The United States is the power in question; and prophecy is not deceived nor misled by its profession. While it looked so innocent and mild, the prophet heard it speak, and the voice was that of a dragon. Would not any move in this direction, in a course so improbable, unnatural, and unreasonable, clinch the application, and demonstrate unmistakably that the correct view of what is to come is presented,—“He spake as a dragon”?

Testimony has been given, showing how, like a peal of thunder from a clear sky, a sentiment has sprung up, as mysterious and uncalled for as the birth of sin itself, that civil law must come to the rescue of religion, and the power of God give place to human legislation in his work. An idea suddenly seized bigoted and prejudiced minds, that a supposed institution of the law of God, a pseudo-Sabbath, must be propped up by decisions of courts, and forced upon the people, against their will, by fines and imprisonments. Can it not be seen that that would be a death-blow to freedom of conscience, the destruction of religious liberty, the turning back to all the darkness, cruelty, and oppression of the Dark Ages, and the opening of the door to the fulfillment of the most startling and repulsive features of the prophecy? Can any one longer doubt the coming accomplishment of the evil movements foretold?

Consider further, that these sentiments are not the spasmodic ebullition of the cranky ideas of a single individual; but they have taken possession of multitudes of men, who have banded together into an association taking the name of the National Reform Association, devoted to the idea of making such changes in the national Constitution as will secure the ends proposed. Is not this marvelous? Can it be accounted for only on the ground that we have reached the time predicted, when darkness covers the earth, and gross darkness the people, and that this prophecy is about to be accomplished?

But it may be objected further that such a change cannot take place in this country without overturning the foundations of our government, and repudiating the principles upon which it is established.

Very true; and stranger still to say, the way is even now being prepared for just such changes in the government to take place. First, the Declaration of Independence, that glorious ægis of human liberty, is discarded. Its everlasting truth, that governments derive their just powers from the consent of the governed, is denounced as "the old Philadelphia lie," by these National Reformers. They would have it that governments derive all their powers directly from God, said powers to be interpreted and applied by his agents, *alias* themselves!

Secondly, the Constitution of the United States, a document which has been described by a leading organ of opinion in England as "the most sacred political document in the world," has been repudiated. It has been denied the privilege of following the flag. The United States has shown itself willing to extend its jurisdiction over subject peoples, while at the same time denying to them the assurances of civil and religious rights which the Constitution guarantees. This is national apostasy; and this is to-day taking place right before our eyes. It ought to make the nerves of every intelligent man tremble with apprehension as he contemplates the inevitable results of such a course. Ancient prophecy foretold it, modern prophecy applies and repeats it, and says: "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near. As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, and the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight never to return." — *Testimony for the Church*, No. 32, p. 207.

Before this was penned, it had been published in a book called "The Great Controversy" that such a work would be done, the Protestant churches being the leading spirits in it. The reader can judge how fast the prediction is being fulfilled. Steps have been

taken, and sentiments expressed, at which all people, only a generation or two back, would have stood aghast! The Declaration of Independence has been defamed and discarded; the Constitution of the United States, that "most sacred political document among men," has been repudiated and ignored. The defection is coming; the apostasy is on. Can any one longer doubt that all the wicked things the prophecy reveals will surely follow?

The lingering thought may remain, reluctant to leave, that men cannot give way to such folly, and it will not come out so bad after all. Listen to another installment of facts. The National Reform Association, as already noticed, led out in the move to bring about a state of things which would be the nightmare of a strange specter in this country—the virtual union of Church and State. Was it not sufficiently startling that right at the time when prophecy called for it, such a movement should burst forth, not simply from one man, but from enough to form an association, some of them men of standing, whose influence was a power for evil? Strange in its beginning, its growth is still stranger. By its growth we mean the accession of other bodies which have united with it, and become its allies.

1. The first of these was the Woman's Christian Temperance Union. The action which committed this organization to this movement was taken in 1885.

2. In 1888, at a convention of Methodist clergymen, the American Sabbath Union was formed in New York City, and it became a notable ally of the National Reform Association. This Sabbath Union organization soon embraced the Presbyterian Church, North and South, the Baptist Union, the United Presbyterian Church, the Congregational Church, the Methodist Protestant Church, and a dozen other religious bodies. In 1892 it boasted that it had secured Sunday legislation from the Legislatures of six States.

3. The third combination that became an ally of the National Reform Association was the papacy. It came up in this way: The National Reform Association, at its national convention in 1884, made overtures to the Catholic Church, saying that the time had come to make repeated advances, and that they would gladly accept co-operation in any form in which they (the Catholics) might be willing to grant it. (*Christian Statesman*, Dec. 11, 1884.) In 1888,

Cardinal Gibbons indorsed by letter the National Reform effort to secure religious legislation from Congress, through the Blair Sunday-rest bill. And in 1889, the Catholic Lay Congress, held in Baltimore, made this declaration, which constitutes a direct reply to the National Reform overtures: "There are many issues on which Catholics could come together with non-Catholics, and shape *civil legislation* for the public weal. In spite of rebuff and injustice, and overlooking zealotry, we would seek an alliance with non-Catholics for proper Sunday observance."—*Chicago Inter-Ocean*, Nov. 13, 1889.

4. In 1891 there was organized the Massachusetts Sabbath Association, which a few years later had developed into the "New England Sabbath Protective League," an active association publishing a monthly organ, *The Defender*, supported by Senator Hoar and other influential men of New England.

5. In the same year (1891) the great Christian Endeavor Society, in its convention at Minneapolis, practically indorsed the National Reform movement, and has ever since been active in supporting Sunday legislation.

6. Out of the Christian Endeavor movement grew, in 1896, "Christian Citizenship," which has been an active ally of the National Reform movement ever since.

7. In addition to all these, there have been formed during the closing years of the century the New York Sabbath Committee, the League for Social Service, led by Dr. Josiah Strong; the Woman's National Sabbath [Sunday] Alliance; the Sunday League of America, and the Reform Bureau at Washington, D. C., presided over by Dr. W. F. Crafts. All these organizations stand together, and as we have seen, Protestants stand with Catholics in support of legislation for the observance of Sunday. The New York Sabbath Committee, organized in 1857, is the pioneer in soliciting the co-operation of Rome in enforcing Sunday observance. The secretary, W. W. Atterbury, D. D., says: "It aims to combine the efforts of all good citizens,—Protestants, Roman Catholics, and others,—in protection of the day," etc.

8. *Religious measures pressed upon Congress*. "Following the attempt to make Congress commit itself to Sunday legislation in the

matter of Sunday mails, in 1829-30, a long period intervened before another religious measure sought the indorsement of the National Legislature. The rise of the National Reform Association, in 1863, was the event which led to the next attempt of this kind, and indeed to every attempt of this nature that has since been made. In 1874 this Association felt itself strong enough to address the government directly, and accordingly petitioned Congress to so amend the Constitution as to put into that instrument a recognition of God as the nation's ruler, and make His revealed will the supreme law in civil affairs."

This petition was referred to a committee, and that committee reported that the framers of the Constitution had purposely omitted such recognition, and that such a change in the fundamental law would be an uncalled-for and dangerous innovation. The petition consequently failed; and the Reformers, having thus felt the pulse of Congress, temporarily retired from the field of legislation, not to abandon their purpose, but only to wait for a more favorable opportunity.

9. By the year 1888, the Reformers were reinforced by the Woman's Christian Temperance Union and the National Prohibition party, the W. C. T. U. leading. Attack was again made on Congress by a petition to suppress Sunday trains, Sunday mails, and Sunday military duties. In May of the same year a Sunday-rest bill was introduced into the Senate by Senator Blair, of New Hampshire, forbidding labor on Sunday in the District of Columbia. Almost simultaneously with this, and from the same source, came a joint resolution calling for an amendment to the Constitution which would require each State "to teach in the public schools the principles of the Christian religion." Every pressure possible was brought to bear upon Congress in favor of these bills, especially the Sunday-rest bill. One of the tricks resorted to was this: Cardinal Gibbons indorsed the bill, and on the strength of his indorsement all the Catholics of the country, 14,000,000, were at once counted as supporters of the bill. The fraud did not work, and the bills were lost.

10. In January, 1890, the Reform combination came forward again with a Sunday-rest bill, but it was toned down to be much less comprehensive than the Blair bill. It was promoted by Congressman

W. C. P. Breckenridge, of Kentucky, and afterward by Congressman Morse, of Massachusetts. But it failed to be enacted into law. Still the attack upon Congress was kept up, with an occasional omen of success, till the time of —

THE COLUMBIAN EXPOSITION.

The question then became a burning one, whether the Fair should be kept open on Sunday or not. A Columbian Sunday Association had been organized in 1891, expressly to work for the Sunday closing of the Fair. The Columbian Commission were not in favor of an open Fair; but what the Church wished especially to obtain was a recognition of Sunday by act of the National Legislature. It was accomplished in this way: Congress was expected to appropriate \$2,500,000 in aid of the Fair; and this gift might be made conditional on the Sunday closing. Hence to this end the Sunday-closers bent all their energies. They found champions in Senator Hawley, of Connecticut, and Senator Quay, of Pennsylvania. The latter in his argument had occasion to call for the reading in the Senate, of the fourth commandment, spoken by the Creator on Mount Sinai. The Sunday-closing proviso had already passed the House; and under the lead of Senators Hawley and Quay, it secured the concurrence of the Senate. Soon afterward the bill received the signature of President Harrison, and thus became a national law. Thus Congress had at last capitulated. The National Legislature had distinctly committed itself to the cause of Sunday observance. It had decreed that the Columbian Exposition be closed on Sunday, and thus be made to observe what is called "The Christian Sabbath." By causing the fourth commandment to be read and applying it to Sunday, it had declared the Christian Sabbath to be "the first day of the week, commonly called Sunday." This was the Congressional interpretation of what Jehovah meant in reference to the Sabbath when He declared, "The *seventh* day is the Sabbath of the Lord thy God." Here was a precedent and a foundation for any future legislation by Congress which the National Reform Alliance might demand. It was a great victory for Sunday enforcement; and the promoters of that cause were wild with joy.

Another device resorted to by them to secure this evil victory is

worthy of notice : it was the threatening to boycott every politician who opposed the measure. It is well known that if there is any point on which the average politician is abnormally weak and supersensitive, it is the point of losing his office, to save which he will crawl abjectly in the dust before any voter. So effective was this device that some politicians were overheard counseling among themselves to this effect : " You know," said one, " that we want to come back to Congress." " But how shall we get here," said another, " except by yielding to the clergy?" By this the clergy learned that they had power to intimidate Congress sufficiently to carry their measures through that body by threats. It was the boast of one clergyman soon afterward, " I have learned that we hold the United States Senate in our hands." — *Dr. H. H. George, Speech in Paterson, N. J.* Following this lead, bills have been brought before Congress as follows: (1) Calling for a national university in which Christian theology shall be taught; (2) bills to increase chaplains in the army; (3) a bill asking Congress to forbid the opening on Sunday of *any* exhibition receiving money from the government; (4) Sunday-rest bills in both the Senate and the House.

11. In 1891 the National Reformers came again before Congress with the religious amendment scheme, which reached its climax in a hearing before the House Committee on the Judiciary. The committee being unanimously opposed to the bill, it failed to pass. But in the hearts of the promoters their original purpose still lives, and they are patiently biding their time.¹

While these movements were on foot in legislative and judicial channels, there was no lack of activity in the field of the practical application of these principles, as shown in the inevitable result of oppression and persecution. The blows were aimed at the observers of the seventh day, as shown on a preceding page, while others who more flagrantly violated the first day, if they did not pay respect to the seventh day, were with hypocrisy and discrimination passed by in silence.

In 1885 the exemption clause of the Sunday law in Arkansas was repealed. The movement to overthrow seventh-day observance

¹ The facts stated in the preceding eleven paragraphs, are gathered principally from the tract "Religious Liberty in the Nineteenth Century."

began with this in earnest. There had been previously a few arrests of Sabbath-keepers for so-called violations of the Sunday law, three in Michigan, one in Georgia, two in California. In 1882 the California Sunday law was repealed, and to this day has not been re-enacted. Prosecutions commenced in both Arkansas and Tennessee in 1885; six arrests were made in Arkansas, three in Tennessee. Refusing to pay fines, the victims were thrown into jail. In some cases seizure and sale of goods was made to pay fines and costs. And in several instances the victims have fallen in death, their death being plainly attributable to the hardship and exposure of their prosecution and imprisonment. They have thus fallen in this boasted land of enlightenment, and in this vaunted age of religious liberty, as veritable martyrs to their convictions of truth and duty as any that have gone down in death at the stake or in the dungeons of the Romish Inquisition. In view of these things dare any one look up unblushingly to heaven and say that there is nothing to these movements, and that our application of the prophecy is wrong?

12. *In politics.* Not only has the religious amendment spirit permeated the great religious bodies, as noticed, but it has risen to that degree of strength that it has thought to control political bodies of a national character, and swing them around into its own channel, or rather, the religious bodies have conceived the idea that they could draw to themselves the strength of political organizations, to help forward their own ends. The Christian Endeavor movement has formed what is called "The Christian Citizenship League," designed to combine the strength of all the churches in this movement. W. H. Mc Millan, addressing a convention of this league a few years ago, in Boston, said:—

"Here is a power that is going to wrest the control of affairs from the hands of political demagogues, and place it in the hands of Him who is King over all, and rules the world in righteousness. Our political leaders have been counting the saloon vote, the illiterate vote, and the stay-at-home vote, and all other elements that have hitherto entered into their canvassing of probabilities; but they have not yet learned to count the Christian Endeavor vote. I want to serve notice on them now that the time is drawing near when they will discover that a political revolution has occurred, and they will be found coming home from Washington and our State capitals without a job."

These sentiments were cheered to the echo. If anything will drive politicians into the Church, such sentiments will.

And now it seems that a new party has arisen, or an old party under perhaps a new name, called "The United Christian Party," and what do they propose to do? — A brief extract from the opening of their platform will explain: —

"We, the United Christian Party, in National Convention in the city of Rock Island, Ill., May 1 and 2, 1900, acknowledging Almighty God as the source of all power and authority, the Lord Jesus Christ as the sovereign ruler of nations, and the Bible as the standard by which to decide moral issues in our political life, do make the following declaration: We believe the time to have arrived when the eternal principles of justice, mercy, and love, as exemplified in the life and teachings of Jesus Christ, should be embodied in the Constitution of our nation, and applied in concrete form to every function of our government.

"We maintain that this statement is in harmony with the fundamental principles of our national common law, our Christian usages and customs, of the declaration of the Supreme Court of the United States that 'This is a Christian nation,' and the accepted principle in judicial decisions, that no law should contravene the divine law.

"*Desecration of the Sabbath.* We deprecate certain immoral laws which have grown out of the failure of our nation to recognize these principles, notably such as require the desecration of the Christian Sabbath, authorize unscriptural marriage and divorce, and license the manufacture and sale of intoxicating liquors as a beverage.

"*Immoral laws.* The execution of these immoral laws above mentioned we hold to be neither loyalty to our country nor honoring to God, therefore it shall be our purpose to administer the government, so far as it shall be intrusted to us by the suffrages of the people, in accordance with the principles herein set forth; and until amended, our oath of office shall be to the Constitution and laws as herein explained, and to no other, and we will look to Him who has all power in heaven and in earth to vindicate our purpose in seeking His glory and the welfare of our beloved land."

These words are well adapted to appeal to the religious sentiment of the people; and one might almost think that they were written by a National Reformer himself. The "fly in the ointment" is the expressed desire and intention to place religious customs and usages on a legal basis, which means to enforce them upon the people and put the conscience under constraint. This would introduce the deadly virus into our government which would work the destruction of its life, and be the fatal blow to both civil and religious liberty.

Premonitory workings of this course of action have already appeared, showing its nature and results too plainly to be mistaken.

Ninety arrests of seventh-day keepers have been made, some of them under circumstances of great cruelty and oppression. The prisoners have served an aggregate of nearly fifteen hundred days in jail and in chain gangs. Two men have lost their lives through the hardships to which they have been subjected. Secular papers have quite generally spoken out in loud protest and condemnation against the monstrous hypocrisy, injustice, and wrong of these things. But what about the religious press, whose professed principles would compel them to protest?—With a few honorable exceptions, religionists have treated the matter with utter indifference and silence, especially those who have taken the pains to sneer at our apprehension that great evil was sure to result from this tampering with the laws. They have averred with a cynical smile that the movement “would not harm a hair of our head;” but when the religious machine begins to grind, they have not a whisper of apology, or a word of censure, or a note of protest to offer. It is not for the hair of our head that we are specially solicitous, but we raise a warning against national apostasy, which means national ruin.

But if prophecy outlines this work, it may be said, you cannot stop it. Very true; isolated individuals cannot turn back the tide and save the nation. But individuals can save themselves. “A prudent man foreseeth the evil, and hideth himself.” Prov. 27 : 12. To save as many as possible from a catastrophe which is to swallow up so many should be the object of every lover of truth. With a true evangelical spirit, we “seek not *yours*, but *you*.” 2 Cor. 12 : 14. The third message of Rev. 14 : 9–14 is a special message with respect to this very crisis : “If any man worship the beast and his image, . . . the same shall drink of the wine of the wrath of God.” The cup into which this wine is poured is composed of His “indignation,” and the condition in which it is poured is “without mixture,”—without any mixture of mercy or hope. This is the storm center around which, with cyclonic speed and power, the closing scenes of these last days now revolve. But on the brow of this dark and troublous cloud glows the bright bow of divine promise. “There shall be a time of trouble, such as never was; . . . and at that time Thy people shall

be delivered, every one that shall be found written in the book." Dan. 12 : 1. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . He shall cover thee with His feathers, and under His wings shalt thou trust : His truth shall be thy shield and buckler. . . . Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91 : 1, 4, 8-10.

With this presentation of the argument we here rest the case, feeling that no further statement is called for. We have not sought for any novel, sensational, or overdrawn arguments, but have endeavored only to present a plain array of Scriptural and self-evident truths, and a platform of firm, immovable facts that will stand the test of the great day when every refuge of lies will be swept away, and every covenant with death be disannulled. Isa. 28 : 16-18.

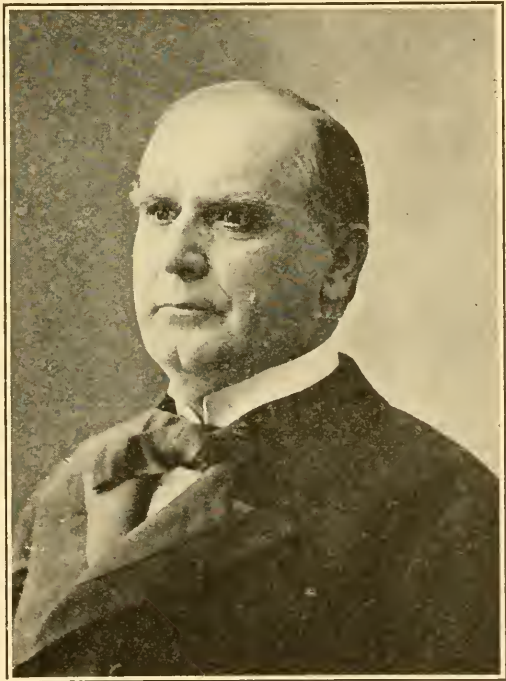
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APPENDIX

ANARCHY STRIKES ITS FIRST BLOW

THE most serious blow against the existence of this government, perpetrated by violence, occurred at Buffalo, N. Y., at the great Pan-American Exposition, at 4 o'clock in the afternoon, Friday, Sept. 6, 1901. At that hour, Wm. McKinley, President of the United

States, was standing in the Temple of Music, in the presence of 3,000 persons, while 10,000 others stood without, waiting their chance to enter and shake hands with the President. In this line of friends stood a fiend named Leon Czolgosz (pronounced Sholgotz). In his left hand, wrapped about with a handkerchief, as if laboring under some injury, he concealed a pistol, the weapon of murder; and as he approached Mr. McKinley, and was apparently about to shake the hand proffered in kindness and good will, he discharged two shots point blank at

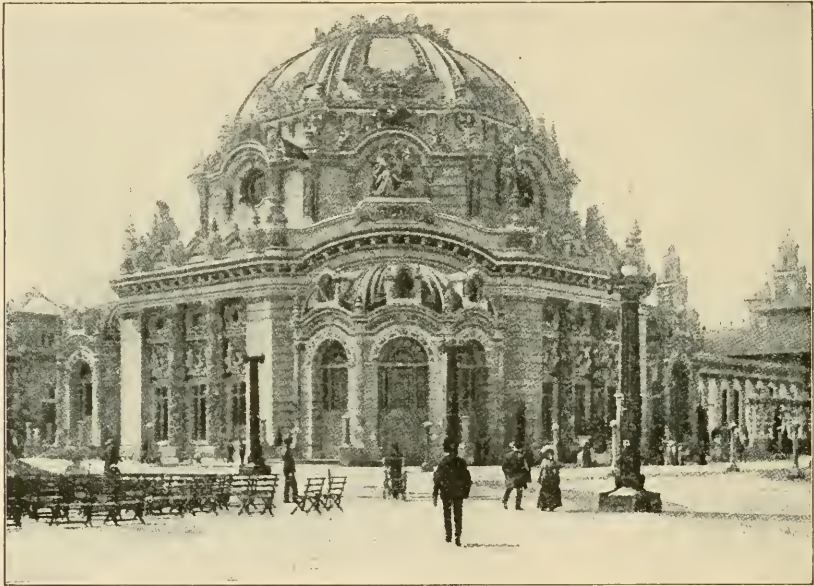


William McKinley

the President's person. The first bullet struck the breastbone, and glanced off, with no apparent harm; but the second went through both walls of the stomach, and lodged in the fleshy tissues of the

back. The best medical and surgical skill was immediately summoned, and the physicians labored earnestly to beat back the power of the destroyer.

When the news of what was done spread through the crowd, their rage was such that repeated attempts were made to lynch the assassin on the spot; and only by the most strategical movements of the police was he spirited away to escape their power. The whole country was shocked and stunned into a condition of paralysis by this



The Temple of Music, where President McKinley was Assassinated

revolting crime. Encouragement was at first held out that the wound would not prove fatal, and the President would survive; and thus the feelings of the nation vibrated between hope and fear, as they watched with breathless anxiety the hourly reports of the President's condition. But at length nature gave up the struggle, and a few hours over a week from the dastardly attack, at half past two on the morning of September 14, Wm. McKinley, the twenty-fifth President of the United States, breathed his last, struck down by the hand of an anarchist, who glories in the deed and the principles which led to it. An autopsy showed that from the nature of his wounds, no

human power could have averted the fatal result. Probably no President, not even Washington or Lincoln, ever enjoyed so wide-extended and continuous a degree of popularity among the people as did President McKinley. Not only this country, but the whole civilized world, bowed in horror and shame before this diabolical deed. Expressions of public sentiment everywhere, and from all classes, joined in unanimous execration of the foul frenzy. President Roosevelt proclaimed Thursday, September 19, as a day of mourning for this country; and Edward VII of England ordered thirty days' mourning of his court in token of sympathy with this stricken nation.

Theodore Roosevelt, the Vice-President, immediately assumed his place at the head of the Government, in accordance with the suffrages of the people who had elected him to that place should occasion demand his services. Mr. McKinley had not completed the first year of his second term of the presidency, and the duties of that office for the three and a half years that remain, will devolve upon Mr. Roosevelt, he being the youngest man (aged 43) called to that position in the history of the Government. He took the oath of office as President of the United States in the afternoon of September 14. He enters upon his duties with the cordial support and good will of a vast majority of the American people. But he will need to surround himself with every safeguard for his protection, for as a new feature of these later times, anarchy is in the land. Judge John R. Hazel, of the United States Circuit Court, administered the oath, and immediately after the ceremony, President Roosevelt, addressing the members of the dead President's cabinet, most of whom were present, outlined his policy in a few brief words, as follows:—

“In this hour of deep and terrible national bereavement, I wish to state that it shall be my intention and endeavor to continue absolutely unbroken, the policy of President McKinley for the peace, prosperity, and honor of our beloved country.”

We have called this the first blow of anarchy, and the most serious blow that violence has dealt against the existence of the Government. In this we do not overlook the assassination of two noble presidents in the past—the lamented Lincoln in April, 1865, and Garfield, July 2, 1881. But the assassination of these men was owing to the acrimony of political partisanship. But this case is

entirely different, and furnishes a new symptom of the terrible disease that has seized upon society. In a time of profound peace, a time of unprecedented prosperity, when no one, not even the assassin himself, had any personal grievance against the President, nor any fear of injustice or oppression from his policy, an anarchist, with a foreign name which no English tongue can readily pronounce, and feelings against liberty, against society, and against humanity which no English heart could entertain, lifts his hand in public and deliberate murder in the name and in behalf of anarchy, and for the sake of anarchy and its hellish purposes. Nowhere can society be safe while such a spirit rules. It is a crime against humanity, fostered by a spirit breaking out just now in new virulence from the bottomless pit. It is a sign of the evil times that are upon us.

This is the first time that anarchy, as such, has raised its hand against this nation; and it must continue to grow worse, unless that spirit can be eradicated from society. This is the disease. How can it be remedied?—By keeping as far as possible from the political and social conditions of the Old World. These conditions suggest and foster anarchy. Our history has shown that this country is not a favorite home for anarchy. Anarchy has, to be sure, flourished theoretically here for many years, but not overtly against the life of this nation. But anarchists have found this a free country, and so a convenient place for them to plot and conspire against their rulers in the Old World. Now there is a great outcry for the suppression of anarchy here. But how shall it be done? Shall it be by making this country less free than it is? That would be simply to make our society more like that in the Old World, which is the home of anarchy. It would be to deal only with the symptoms, and in so doing, to aggravate the disease.

GENERAL INDEX

| PAGE. | PAGE. |
|--|---------------|
| Abbott, F. E., protest of..... | 219 |
| Abridgment of Christian Doctrine, quotation from | 205 |
| Absolutists, American democracy sneered at by | 112 |
| Acetylene gas | 291 |
| Adams, John, prediction of..... | 25 |
| Adolphus, Gustavus, colony founded by..... | 104 |
| Aeroplane | 293 |
| Agricultural implements | 45 |
| societies | 45 |
| Agriculture in the United States..... | 44 |
| Daniel Webster on..... | 51 |
| Air compressors | 59 |
| Air-ship | 42, 288 |
| Alarming indications | 253 |
| Alaska, when acquired..... | 33 |
| Allegiance of people, how shown..... | 200 |
| Almy and Brown, cotton factory of..... | 51 |
| Ambassadors for Christ, lash and sword poor | 246 |
| Amendment, appeal to Constitution cut off by | 257 |
| called for | 301 |
| Champlain <i>Journal</i> on..... | 256 |
| effect of on State constitutions..... | 257, 258 |
| Janesville <i>Gazette</i> on..... | 256 |
| Littlejohn on | 263 |
| movement, real issue in..... | 257 |
| opposition to | 243 |
| people deceived into accepting..... | 249 |
| Pittsburg <i>Commercial</i> on..... | 215 |
| why called for..... | 257 |
| American Academy of Fine Arts..... | 68 |
| Bible Society, when organized..... | 107 |
| Company of Booksellers..... | 72 |
| <i>Daily Advertiser</i> , the first daily paper... .. | 75 |
| independence, Lord Chatham on..... | 110 |
| Sabbath Union allied to National Religious Association | 299 |
| <i>Traveler</i> on immigration..... | 91 |
| America a subject of prophecy..... | 27, 294 |
| freedom sought in..... | 32 |
| nature's plan for..... | 83 |
| place of in centuries..... | 108 |
| rise of | 31 |
| the mission of..... | 109 |
| to be the fifth empire..... | 26 |
| why settled by the English..... | 110 |
| Anarchy strikes its first blow..... | 309 |
| effect of dealing with symptoms only.... | 312 |
| how to prevent..... | 312 |
| to come in the United States..... | 172 |
| Anderson, Alexander, the engraver..... | 68 |
| W. W., on the United States a Christian nation | 246, 247 |
| Anti-Sunday movements, sympathy with.... | 254 |
| Apostasy a sign of the end..... | 298 |
| creeds the beginning of..... | 191 |
| foretold by Paul..... | 207 |
| national | 298 |
| of Protestant Church, Chas. Beecher on..... | 191 |
| Appeal to national Constitution shut off by amendment | 257 |
| Arizona, when acquired..... | 33 |
| Arkansas, exemption clause repealed in.... | 279, 280, 303 |
| persecutions in | 279, 304 |
| Sunday law repealed in..... | 285 |
| Arkwright, invention of..... | 51 |
| Arnot on coast line of England..... | 112 |
| Arnoux, Judge, injunction granted by..... | 240 |
| Arrest of J. W. Scoles and others in Fayetteville, Ark. | 280 |
| Arrests of Seventh-day keepers..... | 304, 306 |
| Arts and sciences, increase of knowledge in | 67, 178 |
| Arts of Design..... | 68 |
| Assassination of President McKinley..... | 309 |
| Asylums | 76 |
| Austria, Sunday movement in..... | 237 |
| territory lost by | 34 |
| Automobile | 291, 293 |
| Babylon, symbols of | 121 |
| territory of | 122, 135 |
| Bacchus, mark of | 198 |
| Bacon, amount of exported from United States | 50 |
| Baltimore, first locomotive built in..... | 37, 38 |
| Banking | 67 |
| Bank of North America established in 1781.. | 67 |
| Banks, increase of | 67 |
| Barley, annual yield of | 46 |
| Bear of Daniel 7 | 119 |
| Beast, nondescript, of Daniel 7..... | 119 |
| Beast, scarlet-colored, of Revelation 17 | 120 |

- Beast, two-horned, acts of 159
 a dragon at heart 165
 appearance of 159
 application of 122, 123
 a republic 189
 a symbol of the United States 212, 295
 a persecuting power 174
 claimed to represent England, France,
 etc. 135
 distinct from papal beast 133
 eight specifications concerning 164
 exercises power of leopard beast 137
 how represented 195
 John saw "coming up" 144, 148
 location of 136
 of Revelation 13 120, 124, 132
 manner of rise 151, 158
 miracles of 174
 not a phase of papacy 174
 peaceful rise of 152
 same as "false prophet" 179
 territory of 136
 time of rise of 141, 145
 victory over 124
 what was the power of 174
 when existence ceases 173
 works with the last generation 146, 147
 worship of first beast enforced by 145
- Beasts, when existence ceases 173
- Beecher, Charles, on apostasy of the Protes-
 tant Church 191
 on evils in the churches 168
- Berkeley, Bishop, on the progress of empire
 Dr., prediction of 26
- Berthier enters Rome 131
 takes pope prisoner 131, 143
- Beverly, Mass., first cotton-mill at 51
- Bible the reading-book 68
- Bingham, Hon. J. A. 161
- Bishop of St. Asaph, prediction of 26
- Blair, Sunday-rest bill of 300
- Blanchard, Judge, decision of 233
- Blasphemy of papacy 130
- Blast furnaces 55
- Boats, submarine 288
- Boston, growth of population in 34
- Boston *Herald* on Mormons and Jews 232
- Brazil, territory of 21
- Breckenridge supports Sunday-rest bill 302
- British and Foreign Bible Society, when or-
 ganized 107
- Brown University 68
- Browne, Sir Thomas, prediction of 22, 26
- Brunot, Hon. Felix R. 218
 on national religion 225
- Bryant's History of the United States on
 first locomotive 38
- Buckwheat, annual yield of 46
- Buffalo, N. Y., scene of President McKin-
 ley's assassination 309
- Burke, Edmund, on education 71
- Burke, on the Revolution 153
 speech of conciliation by 103
- Burnaby, prediction of 22
- Bush, George, on interpretation of verbs of
 action 266
- Business, Sunday law would interfere with 250
- Cable, submarine 84
- Calico, printing of begun 52
- California, gold discovered in 62
 Sunday law repealed in 304
 Sunday question in election in 235
 when acquired 33
- Campbell, A., on Protestant sects 207
- Canada, Pacific railroad in 84
- Canals in the United States 64
- Capitol at Washington 84
- Carding-machine invented 52
- Catechism, quotation from on Sabbath 203
- Catholic Church, Protestant branch of 252, 253
 never changes 250, 252
 result of control of in United States 252
- Catholics, position of in regard to Sunday
 laws 250, 253
- Catholicism, change of Protestants toward 251
- Cattle, number of in United States 50, 80
- Centennial History, quotation from 42
- Ceracchi, the sculptor 68
- Challenge to Protestants of Ireland 205
- Champlain *Journal* on the amendment 256
- Charcoal 56
- Character of little horn 129
- Chatham, Lord, on American independence 110
- Chester *Chronicle* 236
- Chicago as a grain and lumber market 84
 education in 117
Express on the church as a political ma-
 chine 245
Express on the lack of vital religion 245
 growth of population in 34
 water supply of 84
- China 138
- Christ, advent of expected 126
 Rome seeks to destroy 126
- Christian Advocate and Journal*, on Sunday
 observance 234
- Christian at Work*, on Sunday trains 232
- Christian Church, Protestants and Catholics
 constitute 253
- Christian Citizenship League 304
 allied to National Reform Association 309
- Christian Endeavor Society allied to Na-
 tional Reform Association 300
 Endeavor movement, strength of 304
 Sabbath established by Congress 302
 Scientists, activity of 171
- Christian Statesman*, object of 215
- on Lord's Day Rest Association 237
 on Seventh-day Adventists 223
- Christian World* welcomes Catholics as al-
 lies 250

- Christianity popular..... 213
 Christians, making by pen or vote..... 248
 Chronology of little horn..... 128
 of two-horned beast..... 146, 147, 157
Church and State, object of..... 215
 Church and State, National Reform Association claims no intention to unite... 217
 union of 211, 212, 299
 U. S. Grant on union of..... 104, 244
 Church, a prophecy of..... 125, 126
 free from papal errors..... 209
 of God to be persecuted in the United States 165
 sins of last given by Paul..... 191
 to rule 228
 victorious 125
 when in a pure state..... 125
 woman a symbol of..... 125
 Churches, bases of co-operation among.... 190
 condition of the..... 193
 God's children called out of the..... 193
 Holy Spirit withdrawn from..... 193
 of Rochester, worldliness in..... 194
 pure and corrupt, how symbolized..... 125
 true Christians soon to leave..... 192
 union of..... 213
 Civil power, when Church clamors for... 193
 service abuses 167
 Coal, amount of in American mines..... 62, 83
 discovered in Pennsylvania..... 62
 for smelting..... 56
 near Pittsburg..... 113
 United States sends to Europe..... 291
 Coast line of America..... 112
 of England..... 112
 Coin weighing and counting machine..... 288
 Colleges in the United States in 1901.... 68
 Colonies the direct offspring of persecution in Old World..... 103
 population of..... 32
 Columbia College 68
 Columbian Exposition, Sunday closing of.. 302
 Columbus, discovery of America greatest event in history..... 22
 Commerce, domestic..... 63
 growth of..... 63
 interstate 63
 Common schools, teaching in..... 68
 Competition, South America and Europe apprehensive over..... 291
 Conflict, a second irrepressible..... 246
 Congress, religious measures pressed upon. 301
 Sabbath established by..... 302
 Sunday petitions to..... 301
 Congressmen accused of Sunday desecration 230
 Conscience, oppression of..... 242
 rights of recognized..... 101
 Constantine changes seat of government from Rome to Constantinople..... 127
 Constantine, Christians paganized by..... 245
 Constantinople, Constantine changed seat of empire to 127
 Constitutional amendment, history of the.. 216
 object of 230
 plea for 214
 Constitution already Christian..... 238
 cannot become infidel..... 221
 how interpreted in 1830..... 100
 design of..... 99
 most sacred political document in world.. 105
 name of God in..... 256
 noble provisions in..... 161
 religion in 101, 102
 repudiated 298
 Washington on the..... 99, 101
 when framed 33
 Constitutions of States, name of God in... 257
 Continuance of little horn..... 129
 Conventions of National Reform Association, list of..... 216
 Cooper, Peter, locomotive built by..... 38
 Copper discovered by Jesuits..... 61
 mining 57, 60
 Copley, J. S., artist..... 68
 Corn crop for 1901..... 80
Cosmopolitan, on late inventions..... 291
 Cotton, annual yield of..... 46
 cloth factory 51
 culture, growth of..... 46
 manufacture of begun in United States.. 51
 seized in Liverpool..... 46
 Cotton-gin, when invented..... 46
 Cotton-mills, number of..... 37, 51
 Coxe, Bishop, on national Christianity... 238
 Cragin, Hon. A. H., on the Republic..... 101
 Creator the Author of the Decalogue..... 208
 Creeds, fatal mistake in adopting..... 191
 Croly on the loss of power by the papacy... 144
 Crompton, invention of..... 51
 Crookes's tubes 293
 Cuba 138
 Czolgosz, the murderer of President McKinley 309
 Dakota State Record..... 253
 D'Aranda, Count, prediction of..... 25
 Dartmouth College..... 68
 D'Aubigné on the condition of the world.. 167
 Dead, conscious state of, a point of unity among churches 190
 state of 183
 Death caused by persecutions in the United States 304, 306
 penalty, God's people to be saved from.. 269
 Decalogue, Author of shown by fourth commandment 207
 changes made in by Catholics..... 202
 Declaration of Independence, discarded... 299
 meaning of 99

- Declaration of Independence, rights secured
by 161
when made 32, 33
- Defense, seventh-day keepers must make
their own 241
- De Girardin, Emile, on the progress of the
United States 37
- Democrats and Republicans, issue between
in California in 1882 236
- Denmark, territory lost by 34
- Denominations, increase in membership of,
unity among 269
- DeToqueville, on separation from England
on the use of religion 104
- Detroit *Evening News*, on fraud in high
places 168
- Devil, great wrath of 182
- Doctrinal Catechism, quotation from 205
- Dragon, city of Rome the seat of 127
- how to identify 126
- of Revelation 12 120, 124, 126, 134
- red, the standard of Roman army 126
- two-horned beast speaks as a 165, 296
- voice to be heard 163
- why applied to Satan 127
- Dublin *Nation*, on rise of United States, 31, 154
- Dubque, a lead miner 61
- Duncan, Rev. John M. 171
- Durbin, Dr., on duty of State to enforce
Sunday rest 234
- Dutch wool-wheel 51
- Earth, meaning of in prophecy 136
- two-horned beast arises from 152
- Ecclesiastical organization, what it may do 193
- Edmunds, Judge, on number of Spiritual-
ists 185
- Education, College for young women 71
- in Chicago 117
- of United States compared with that of
England 117
- progress in 68
- Effect on world of President McKinley's
assassination 310, 311
- Elect not to be deceived by false prophet, 181, 187
- Election, Sunday main issue in California
State 235
- Elections in our large cities decided by
Catholics 168
- Electric light 41
- in lighthouses 83
- Elijah's test between Jehovah and Baal 186
- Elliott, Chas., on case of Jews 234
- Ellicott's Mills, railroad to 38
- Empire, transfer of seat of to America pre-
dicted 26
- westward the course of 26, 136, 137
- End of world, evidences of 189, 197, 273
- Engineering feats 41
- England judicially blinded 110
- England, Sunday rest in 237
- Townsend on separation from 27
- Equality recognized in the Constitution 99
- Eric Canal 64
- Europe, changes in from 1817-1867 34
- Evangelizer, the United States the great 109
- Everts, Hon. Wm. M., quotes Burke 153
- Everett, Edward, on exiles to America 154
- on growth of the United States 96
- Examiner and Chronicle*, change of tone in,
on Sunday observance 248
- Exemption clause repealed in Arkansas
..... 279, 280, 304
- taking advantage of 263
- Experiment at free government 109
- Exports from United States in 1870 and
1900 63
- of colonists 63
- to Great Britain 63
- Expressions about rise of the United States
compared 154
- Faber on the ten kingdoms 136
- Farm animals, number of in the United
States 50
- products, amount sent to other nations in
1900 291
- Farming, association for improving 44
- Fawcett, Waldon, on copper mining 57, 60
- Fines paid in Arkansas 283
- served out in Tennessee 283
- Flaxseed, annual yield of 46
- Florida, when acquired 33
- Fly in ointment 305
- Forehead, receiving the mark of the beast in, 270
- Foreign countries, Sunday agitation in 236
- Foreigners and Sunday legislation 238
- Forests, commissions for preservation of, 80
- results of removing 80
- Form of godliness in churches 191, 192
- Foss, Cyrus D., on the model Republic 107
- on liberty 162
- Foster, Bishop, on lack of vital religion 245
- on union of Church and State 245
- Rev. J. M., on Providence in the estab-
lishment of the U. S. 27
- France, political changes in 105, 106
- population of compared to United States, 21
- Sunday movement in 237
- territory annexed by from 1817 to 1867 34
- Frankfurter Zeitung* on prosperity of the
United States 290
- Franklin as postmaster-general 76
- printing-press of 75
- tamed the lightning 178
- Fraud in high places 168
- Freedom sought in America 32
- Free-love in the United States 171
- French Senator proved that Saturday is the
Sabbath 233

Friday the Mohammedan Sabbath..... 284
 Fruit culture..... 49
 Fulton, S., on public sentiment on Sunday legislation 282
 Galiani, prediction of..... 25
 Garfield, assassination of..... 311
 George, Dr. H. H., speech of..... 301
 Germany, Sunday movement in..... 237
 Gibbons, Cardinal, favors Sunday legislation 300
 Golden Gate..... 20
 Gold in the United States..... 83
 production 61
 where discovered 62
 Goths, overthrow of..... 131
 Government, condition of in 1789..... 33
 of United States, stability of..... 105
 popular, the ideal..... 111
 territorial growth of..... 33
 Governments, twenty-one disappeared between 1817 and 1867..... 34
 Grant, Gen. U. S., on Church and State.. 104
 on impending struggle..... 244
 Grass, timothy and orchard, when introduced 46
 Great Britain and colonies, trade between.. 63
 controversy, on union between Protestants and Catholics..... 298
 Grecia, symbols of..... 121
 Greece, territory of..... 122, 135
 Gun, the great..... 289
 Hales, Dr., on the ten kingdoms..... 136
 Hamilton, Alexander, report of on manufactures 52
 Hand, receiving mark of beast in..... 270
 Hargreaves, invention of..... 51
 Harrison, President, signs the Sunday bill. Frederic, impressions of America..... 114
 Hartford, first woolen mill at..... 52
 Hartley, David, prediction of..... 25
 Harvesting one hundred years ago..... 45
 Harvard College..... 68
 Havens, on the American Catholic Church. 194
 Hawley, Senator, Sunday bill favored by.. 302
 Hay, annual yield of..... 46
 yield of in 1901..... 83
 Heating, economical methods in..... 293
 He-goat of Daniel 8..... 120
 Hemans, Mrs., quotation from..... 110
 Herbert, George, prediction of..... 26
 Hercules, the United States a..... 109
 Heresy, Protestants to punish for..... 190
 History of the United States, main features of 21
 Hoe cylinder press, when invented..... 75
 Hoisting engines, power of..... 59
 Holiday, Sunday as a national..... 283

Holidays, the State a right to select..... 283
 Horn of Daniel 8, the little..... 120
 Horns, meaning of in prophecy..... 159, 160
 of lamb, significance of..... 161
 what they may represent..... 162
 Horses as a motive power on railroads... 37
 imported from Europe..... 50
 number of in the United States..... 50, 80
 Horticultural Society, the first..... 49
 Howe, Elias, inventor of the sewing-machine, 61
 Huguenots 104
 Hyacinth, Père, on the bank, church, and school 104
 Illinois, Sunday movement in..... 236
 Image, acts of the..... 196
 compelling obedience to..... 270
 how made..... 193
 movement for..... 215
 not a State church..... 265
 not the United States government..... 196
 of Daniel 2..... 119
 people to make..... 188, 189
 victory over..... 124
 what will constitute..... 189
 what would be an..... 229
 worship of enforced..... 196
 Immigration, cause of large..... 102
 growth of..... 67
 increase of between 1830 and 1901..... 91
 Immigrants, number of between 1789 and 1901 67
 wealth of..... 92
 Immortality of soul a point of union between churches..... 190
 Imports from Great Britain..... 63
 to United States in 1870 and 1899..... 63
 Improvements in one hundred years..... 177
 Incubator, baby..... 291
 Independence, when declared..... 20, 33
Independent, on case of Jews in New York City 240
 on history of the United States..... 95
 of inconsistency of the National Reform movement 226
 on Sunday-keeping in Europe..... 236
Index, extracts from..... 219, 222
 India, territory annexed by..... 34
 viceroy of forbids official work on Sunday 237
 Indiana, population of..... 114
 Sunday movement in..... 236
 Indian corn, annual yield of..... 46
 Indians, trouble with..... 110
 Industrial growth of the United States... 37
 Infidelity in the United States..... 171
 Injunction granted by Judge Arnoux..... 240
 Insurance 67
 International correspondence schools..... 72
 International Sabbath Association..... 237

- Inter-Ocean*, report of Dr. Swing's lecture on Sunday observance..... 237
- Inventions of the nineteenth century...286, 287
since Columbian Exposition..... 291
- Irish flax-wheel..... 51
- Iron implements not allowed to be made in the colonies 55
industry, history of..... 55
in Missouri..... 113
in the United States..... 83
manufacture discouraged by England... 55
tons of mined..... 83
where first manufactured in the United States 55
where found..... 55
- Israel, a king given to..... 111
- Jackson, Tenn., trial of Sabbath-keepers in, Jail, death caused by confinement in.... 304
Sabbath-keepers in.....283, 304
- Jamestown, settlement at..... 32
- Janesville *Gazette*, on amendment..... 256
- Jefferson, on religion in the Constitution.. 101
- Jesuits, copper discovered by..... 61
- Jewish Church crucified Christ..... 193
- Jews a fragment of people..... 241
in Little Rock, Ark., case against..... 280
in New York City, injunction granted to, must obey laws or leave..... 241
rights of..... 234
the case of..... 232
- Johnson, Dr..... 26
- Justinian, decree of..... 127, 189
- Kerr, speech of at Pittsburg..... 224
- Keiffer, Dr., on National Reform movement 221
- King given to Israel..... 111
- Kingsdoms, names of ten..... 136
- Kings, divine right of an exploded fancy.. 111
- Knowledge, increase of..... 177
- Laboulaye, Edouard, on political changes in France 105
- Lake Superior copper mines..... 59
- La Liberté*, on progress of America..... 31
- Lamb, the two-horned beast like a..... 159
- Lansing *State Republican*, on Cincinnati convention 229
- Lawlessness in religion..... 192
- Law, intentional changes in..... 203, 206
nature of change in..... 207
papacy to think to change..... 198
seal of the moral..... 208
- Laws, right of State to make..... 261
the two..... 200
- Lead, where found in United States..... 61
- League for Social Service allied to National Reform Association 300
- Legislation, religious, required..... 228
- Leopard and two-horned beast contemporary 173
- Leopard beast, captivity of..... 141
given seat and power of dragon..... 127, 135
manner of rise..... 134
of Daniel 7..... 119
of Revelation 13, points of identity with little horn..... 128-130, 134
of Daniel 7 and Revelation 18 compared. 128
of Revelation 13..... 120, 124, 126, 128
wounding of head of..... 141, 142
- Liberalism, defense of..... 247
- Liberalists, conventions of..... 244
demands of..... 243
- Liberty, civil and religious, guaranteed by Constitution 99, 101, 161
religious, where imbibed..... 104
- Libraries, school..... 71
- Licentiousness, land to be full of..... 166
- Lie, the old Philadelphia..... 256, 298
- Lighthouses, electric light in..... 83
- Lincoln, assassination of..... 311
on the Constitution of the United States. 103
- Lion of Daniel 7..... 119
- Litch, Elder Josiah, on time of two-horned beast 145
- Literature in early days..... 72
- Littlejohn, on the amendment..... 263
- Little Rock, case against Jews in..... 280
- Liverpool, Sunday-closing meeting in..... 237
- Live stock, improvements in..... 49
- Location of little horn..... 129
of two-horned beast..... 136
- Lockhart, W. L., challenge to Protestants of Ireland 205
- Locomotive, the first..... 64
- Locusts of Revelation 9..... 120
- Lord's Day Rest Association, *Christian Statesman* on..... 237
- Louisiana, when acquired..... 33
- Louisville, Ky., Sunday-rest mass-meeting in 240
- Lowell, Mass., how founded..... 51
- Lumber industry..... 79
manufactories, number of..... 79
trade, centers of..... 79
where found in the United States..... 79
- Luther, Martin, America discovered before time of..... 32
- Machiavelli on ten kingdoms..... 136
- Macmillan & Co., on changes in Europe... 33
- Madison, on religion in the Constitution... 102
- Magazines, demand for..... 75
- Mail, amount of handled by United States. 79
- Manufactures in the United States suppressed by Great Britain..... 51
- Man-child appears 126
- Mark of Bacehus..... 198
of Ptolemy Philopater..... 198
- Mark of beast, by whom enforced..... 196
did reformers have the..... 209

| | | | |
|--|--------------------|--|----------|
| Mark of Beast, how received..... | 270 | Montana, copper in..... | 58 |
| movement for enforcing..... | 215 | Moral law, Webster's definition of..... | 202 |
| must be received intelligently..... | 209 | Moravians, German..... | 104 |
| not literal..... | 198 | Mormons, the case of..... | 232 |
| United States government causes men to receive..... | 189 | Morse, Sunday-rest bill supported by..... | 302 |
| what constitutes..... | 197, 198, 202, 208 | Mosaic dispensation, moon a symbol of..... | 125 |
| when received..... | 209 | Mowing-machine..... | 38 |
| who has the..... | 208, 209 | Mules on farms..... | 50 |
| victory over the..... | 124 | Municipal corruption..... | 167 |
| significance of a..... | 198 | | |
| Marriage, position of Spiritualists on..... | 225 | Nahum, prophecy of..... | 177 |
| Martin Luther, America discovered before time of..... | 32 | Napoleon, pretended miracle of..... | 181 |
| Martyn..... | 32, 154 | Nation (Washington) on civil service abuses..... | 167 |
| Massachusetts, cotton-mill in..... | 51 | National Academy of Design..... | 68 |
| leader in cloth manufacture..... | 55 | National bank in Philadelphia, when established..... | 67 |
| Mayflower lands at Plymouth Rock..... | 32 | National Prohibition Party allied to National Reform Association..... | 301 |
| McAllister, Rev. D..... | 218 | National Reform Association, activity of... addresses government..... | 303 |
| McKinley, assassination of..... | 309 | allies of..... | 299 |
| McMillan, W. H., the Christian Endeavorers in politics..... | 304 | auxiliary associations of..... | 214, 217 |
| Medo-Persia, symbols of..... | 121 | constitution, second article of..... | 243 |
| territory of..... | 122, 135 | conventions of..... | 215, 216 |
| Megaphone..... | 41 | eminent men in..... | 214 |
| Merino sheep, when introduced..... | 50 | growth of..... | 218 |
| Message, the third angel's..... | 196, 197, 306 | history of..... | 215 |
| burden of..... | 146 | inconsistency of..... | 223 |
| object of..... | 209 | incorporation of..... | 219 |
| time of..... | 146 | influence of..... | 297 |
| what it is..... | 146 | object of..... | 213 |
| Mexico, territory lost by..... | 34 | offices of..... | 219 |
| Michigan, copper in..... | 58 | recommendations adopted by..... | 217 |
| Microphone, the..... | 41 | victory for..... | 302 |
| Middlesex Canal..... | 64 | National religion, Professor Brunot on..... | 225 |
| Mining industry..... | 61 | ruin, apostasy means..... | 306 |
| Minister, Great Britain sends to United States..... | 63 | National Religious movement, activity of.. churches pledged to..... | 228 |
| Ministry soothing people..... | 168 | magnitude of..... | 228 |
| Minnesota, acres of cultivated land in... population of..... | 114 | inconsistency of..... | 226 |
| | 114 | innocent attitude of..... | 256 |
| Minority, disadvantage of being in the... Miracle, false, what it is..... | 242 | preliminary to downfall of nation..... | 221 |
| | 180 | place of Sunday in..... | 231 |
| of Napoleon..... | 181 | real policy of..... | 231 |
| of United States growth..... | 31 | rise of..... | 297 |
| Miracles of Spiritualism..... | 184 | success of..... | 228 |
| of the two-horned beast..... | 174 | Nations decaying..... | 19 |
| real, wrought by the false prophet..... | 180, 181 | Nautical fields, improvements in..... | 83 |
| truc and false..... | 180 | Nebuchadnezzar's humiliation..... | 129 |
| wrought by devils..... | 180 | Negroes, schools for..... | 71 |
| wrought to deceive..... | 179, 181 | Netherlands, territory lost by..... | 34 |
| Missionaries, American, standing of..... | 106 | New England, birth of..... | 32 |
| Mississippi River, lead ore on the..... | 61 | New England Sabbath Protective League allied to National Reform Association..... | 300 |
| Mitchell, testimony of..... | 32 | Newspapers..... | 75 |
| Model government, United States the... Mohammedan Sabbath, Friday the..... | 107, 109 | Newton, Bishop, on mark of allegiance... on ten kingdoms..... | 197, 198 |
| | 284 | | 136 |
| Money, Englishmen investing on the United States..... | 114 | New York, growth of population in... Sabbath Committee..... | 34 |
| Moon in Revelation 12 symbol of Mosaic dispensation..... | 125 | | 213 |

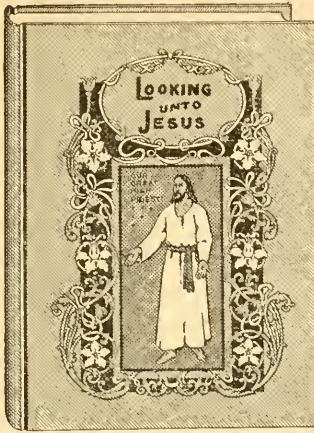
- New York Sabbath Committee allied to National Reform Association..... 300
- Sunday question in..... 236
- Number of beast..... 270
- victory over..... 273
- Nunez, Fernando..... 194
- Oats, annual yield of..... 46
- Office, religion a test for..... 230
- using dishonest means to obtain..... 167
- Oglethorpe's colony..... 104
- Ohio, Sunday movement in..... 236
- Oregon, when settled..... 33
- Outlaws, why people of God will be considered..... 196
- Overthrow of little horn..... 130
- Pacific, influence of the United States in... 92
- Pacific Railway as a transportation agent from Asia and Europe..... 87
- Pamphlets, common before newspapers came in..... 72
- Pan-American Exposition, great gun at... 290
- Papacy allied to National Reform Association..... 299
- changes human laws at will..... 199
- character of..... 130, 198, 199
- continuance of..... 131
- how designated in Revelation..... 195
- how it can exalt itself above God..... 199
- image of..... 189, 190
- invested with power..... 127
- mark of..... 196
- number of..... 273
- presumption of..... 199
- restored in 1800..... 144
- Rome given to..... 127
- symbols of..... 121, 128, 130
- United States causes men to worship... 189
- what constitutes..... 189, 190
- Papal head wounded..... 143
- Paper, amount of manufactured..... 61
- manufacture of..... 60
- Parvenue of the West..... 19, 31
- Patent Record*, account of air-ship in... 288
- on ocean telephony..... 41
- Patterson, speech of at Pittsburg..... 223
- Paul, apostasy foretold by..... 207
- Peale, C. W., artist..... 68
- Penn, free colony of..... 104
- People, condition of in last days..... 166
- of God delivered..... 307
- Periodicals, number of in United States... 76
- Perrier, saying of..... 109
- Persecuting powers..... 165, 174
- Persecution, all must suffer..... 166
- inevitable from prophecy..... 172
- in the United States, probabilities of... 172
- organized..... 166
- period of in the United States..... 265
- what constitutes..... 242
- Persecutions by papacy..... 130
- death caused by..... 304
- in Arkansas..... 279, 304
- in Europe a training school for independence of U. S..... 103
- Peto, Sir Morton..... 113
- Petroleum, yield of in 1862..... 114
- gallons of..... 83
- Philadelphia convention of 1875..... 219
- lie, the old..... 258, 298
- Press* on Sunday desecration by Congressmen..... 230
- resolutions concerning Sabbath-breaking in..... 230
- Philippines..... 43
- Phonograph, the..... 41
- Photography, long distance..... 41
- Photographic electricity..... 293
- Pig-iron made for England..... 55
- Pilgrim Fathers guided by God..... 28
- inviting lovers of liberty to America... 20
- Pittsburg convention, account of the... 217, 221
- Commercial*, on the amendment..... 215
- Plant, the United States springs up as a... 153
- Plow, first patent for..... 45
- Plymouth Rock..... 20
- Political corruption..... 167
- duties of Christians..... 213
- Politics, Christian Endeavorers in..... 304
- religion in..... 213, 304
- Sunday question in..... 235
- Polygamy and Sabbath-breaking, no parallel between..... 233
- right of State to legislate against... 262
- Pope, claims to have changed the Sabbath... 206
- how he can exalt himself above God... 199
- made head of the churches..... 127
- taken prisoner..... 131, 143
- Popery, influence of in the United States... 168
- in the nineteenth century..... 168
- relies of..... 207
- Popularity of Christianity..... 213
- Population, growth of by immigration... 67
- growth of the United States in..... 34
- of Chicago..... 34
- of the United States..... 20, 43
- Porto Rico..... 33, 138
- Postal service..... 76
- Post-offices, number of in the United States
- opening of on Sunday, memorials against
- in 1830..... 100
- Potatoes, annual yield of..... 46
- Pownal, Governor, on the United States... 27
- prediction of..... 25
- Predictions of greatness for United States 22
- Presumption of the papacy..... 199
- Principle, lack of moral..... 168
- Principles of the United States government 162
- Printing, America discovered just after invention of..... 110

- Printing established in Pa. and N. Y. 84
of calico 52
Prophecy accepted by faith. 212
a question of. 27
in what conditions nations are noticed in 119
of Revelation 12, extent of. 124
of Revelation 12 to 14: 5 located. 125
lines of in Revelation. 123
the United States noticed in. 118, 294
Prophet, the false. 133, 147
Protestant branch of the Catholic Church. . 252
Church one horn of beast, position re-
futed 190
churches, evils in. 168
churches, union of. 211
rule of faith. 102
sects, A. Campbell on. 207
Protestantism in the United States. 162
Protestants and Catholics, union of. 211, 298
and Catholics, points in common with. . . 190
and Spiritualists, union of. 298
change of toward Catholics. 251
friendliness of toward Catholics. 251, 253
Proudhon, M., on Sunday rest. 248
Providence, conspicuous in the history of
the United States. 118
guiding this nation. 27
Providence, R. I., cotton factory estab-
lished in 51
Prussia, territory annexed by from 1817 to
1867 34
Ptolemy Philopater, mark of. 198
Public opinion, change in. 247, 248
schools 71
Publishing work 72
Quakers coming to the United States. 104
Quay, Senator, the Sunday bill favored by. 302
Quotations from Catholic works. 203-205
Railroad, the first. 37, 64
the Pacific 84
Railroads, growth of in the United States. . 38
Railways in the world, length of. 286
Ram of Daniel 8. 120
Rate of growth in the United States. 80
Reading matter, demand for. 75
Reaping-machine 38
Rebellion, are we to have another. 246
Recapitulation of reasons for the application
of two-horned beast. 273
Redeemed, company of, Revelation 14. 124
when to be translated. 147
Red Jacket copper mine. 59
Reflections, closing 293
Reformation awoke the nations. 32
Reform Bureau allied to the National Re-
form Association 300
Reforms, position of Seventh-day Advent-
ists on 255
Religion a test for office. 230
lack of vital. 245
not to be established by Congress. 161
transfer of to America expected. 26
when interfered with. 284
Religious intolerance in Old World. 19
intolerance in 1600. 32
liberty, death blow to. 297
liberty, safeguards of. 255
Republic of the United States, how reared. . 101
proclaimed in Rome. 143
Republicanism in the United States. 162
Requirements of God and Satan, opposition
between 210
Resources of America. 112, 113
Rest, a compulsory. 242
Revelation, lines of prophecy in. 123
Revenues controlled by Catholics. 168
Review and Herald, on feeling toward Sev-
enth-day Adventists 233
Review of Reviews, on Englishmen invest-
ing money in the United States. 114
Revolution, Burke on the. 153
causes of the French. 171
close of the. 33
not a war of conquest. 152
Richland Star against the National Reform
Association 246
Rights of man. 32
River commerce 64
Rochester, "A Testimony" distributed in. . 192
Roman Republic proclaimed. 143
Rome a universal power. 126
changes in 134
divided into ten kingdoms. 135
given to papacy. 127
intentions of in the United States. 168
pagan, forms of government under. 142
pagan, symbol of. 121
pretended miracles of. 181
seeks to destroy Christ. 126
solicited to join the National Reform
Association 300
symbols of 121
territory of 122, 135
Röntgen rays 293
Roosevelt becomes President of the United
States 311
his policy 311
Rural mail delivery. 79
Russia and the United States compared. . . 21, 31
population of 31
territory annexed by from 1817 to 1867. . 34
Rutgers College 68
Ryan, S. V., circular concerning the Lord's
day 250
Rye, annual yield of. 46
Sabbath, a civil institution. 238
all days kept as. 284

- Sabbath always a religious institution.... 239
 a point of unity among churches..... 190
 change of 200
 committees in cities of the United States. 237
 crucified between two thieves..... 284
 for good of society..... 263
 not a religious institution..... 240
 not changed by Christ..... 206
 quotation from Catechism on..... 203
 reform on 209
 reform, how to secure..... 255
 State no right to legislate on..... 262
Sabbath Sentinel referred to by a Chicago editor 245
 Sacramento, scene in when Sunday platform was read..... 236
 Sacred days, only three..... 284
 San Francisco, growth of population in... 37
 Sanitary measure, Sunday-rest a..... 238
 Santos-Dumont, M., inventor of air-ship... 288
 Saracens and Turks, symbols of..... 121
 Sardinia, territory annexed by from 1817 to 1867 34
 Saturday the Sabbath proved by French senator 237
 School libraries 71
 Schools, free 71
 for negroes 71
 religion to be taught in..... 301
 special 71
 teaching in common..... 68
 Sciences, progress in..... 67
Scientific American, on copper mining.... 57
 on the Pacific Railroad..... 87
 Scoles, J. W., arrest of for Sunday labor.. 280
 case appealed to the Supreme Court of the United States..... 284
 Scott, on the ten kingdoms..... 136
 Sea, leopard arises out of..... 134
 meaning of in prophecy..... 136, 151
 of glass, where situated..... 124
 what beasts arose out of..... 151
 Seal of God's law..... 208
 Seed, the United States grows as a..... 153, 296
 Self-governing powers, the United States at the head of..... 21
 Self-government, God saved America for.. 112
 Senators, boasts of..... 303
 weak points of..... 303
 Septuagint, on "The law"..... 199
 Settlement of America, why delayed..... 108
 Settlements, early 32
 Seventh-day Adventists, case of..... 223, 233
 classed with law breakers..... 254
 feeling toward 233
 position of defined..... 254
 Seventh-day keepers in jail..... 283, 304
 provision for in New York penal code... 240
 trial of in Tennessee..... 282
 Sewing-machine 38
 Sewing-machine, when invented..... 61
 Sheep husbandry 50
 in the United States, number of..... 80
 Ships, tonnage of American..... 63
 Sign of the times..... 312
 Signers of the Declaration of Independence, portraits of 275-278
 Signature of the Lawgiver in the fourth commandment 207
Signs of the Times, on the feeling toward Seventh-day Adventists 233
 Silence of the United States' rise..... 32
 Sin, a fearful..... 197
 Slavery hateful 102
 Slaves, molasses exchanged for..... 63
 Slater, Samuel 51
 Smart, Rev. J. S., on political duties of Christians 213
 Smith, Adam, prediction of..... 25
 Socialists on Sunday observance..... 237
 Society, Sabbath for the good of..... 263
 why unsafe 312
 Soil, products of the..... 44, 45
 Song of the redeemed..... 124
 Son of man, evidences of the coming of... 294
 South America, anxiety over prosperity of United States 291
 South Carolina Agricultural Society..... 44
 Spanish and United States ships compared. 290
 American war 43
 influence of on America..... 138
 war, territory acquired by..... 33
 Speaking of a government, what it is..... 165
 Spelling-book, demand for Webster's.... 72
 Spirits, blasphemy of..... 183
 character of 183
 claim to be friends..... 183
 Spiritualism, assuming the Christian garb.. 186
 influence of 212
 in high places..... 186
 marks of 183
 miracles of 184
 origin of 185
 spread of 185, 186
 Spiritualists, activity of..... 171
 number of 185
 position of on marriage..... 225
 Stamp Act 110
 Stars in Revelation 12, symbols of twelve apostles 125
 St. Asaph, prediction of Bishop of..... 26
 States, the thirteen original..... 33
 uniting peaceably 32
 Statesman's Year Book, statement from... 33
 Steamboats 56
 Steel rails 83
 when first manufactured in United States 55
 Stevenson, Rev. T. P..... 218
 speech of at Pittsburgh..... 224
 St. Louis convention, report of..... 218

| | | | |
|---|----------|--|---------------|
| St. Peter's the sanctuary of papacy..... | 130 | Territory ceded to the United States..... | 33 |
| Submarine boat | 291 | growth of the United States in..... | 33 |
| Sugar, annual production of..... | 46 | lost by different countries..... | 34 |
| Sunday, a civil institution..... | 238 | of Babylon | 122, 135 |
| a religious institution..... | 284 | of the United States..... | 20, 43, 136 |
| authority for | 251, 253 | Testimony, A, distributed in Rochester, | |
| desecration, Congressmen accused of..... | 230 | N. Y. | 192 |
| keeping is mark of beast..... | 208 | for the Church, quotation from..... | 298 |
| law, enforcing obedience to..... | 270 | Test for office, religion not to be a..... | 162 |
| law, infidels, etc., to favor..... | 269 | religion made a..... | 230 |
| law, opposition to..... | 250 | Test, the last on the world..... | 146 |
| law repealed in Arkansas..... | 285 | Texas, when admitted to the Union..... | 33 |
| laws, position of Catholics on..... | 250, 253 | Thompson, on constitution-making..... | 105 |
| League of America allied to National Re- | | on political changes in France..... | 106 |
| form Association | 300 | on religious element in the United States | 103 |
| legislation, public sentiment on in Ten- | | J. P., on the peaceful rise of the United | |
| nessee | 282 | States | 152 |
| legislation favored by Cardinal Gibbons.. | 300 | on the Declaration of Independence.... | 258 |
| movement in different countries..... | 236, 237 | on immigration | 91 |
| not a religious institution..... | 238 | R. W., on foreigners and Sunday legis- | |
| observance, Dr. Swing on..... | 237 | lation | 238 |
| James White on..... | 230 | on Sabbath observance..... | 239 |
| question | 195-197 | Thought transference | 293 |
| reform, kind of men engaged in..... | 213 | Threatening against image worshipers.... | 210 |
| rest a sanitary measure..... | 238 | Thrashing-machine | 45 |
| Sabbath to be supported by law..... | 211 | Time, one year is a..... | 129 |
| trains, <i>Christian at Work</i> on..... | 232 | seventh-day observers lose one-sixth of.. | |
| trains, mails, etc., attack on..... | 301 | | 241, 262, 282 |
| why always selected for rest-day..... | 262 | Tobacco, annual yield of..... | 46 |
| Supreme Court decisions..... | 282, 283 | Torquenada | 194 |
| Swine, increase of..... | 50, 80 | Townsend, on America a magnet..... | 102 |
| Swing, David, on Sunday observance..... | 237 | on Church and State..... | 215 |
| Switzerland, Sunday movement in..... | 237 | on Europe watching America..... | 138 |
| Symbol of the United States..... | 212, 295 | on the growth of the United States..... | 96 |
| Symbols of Babylon..... | 121 | on the influence of the United States.... | 88 |
| of governments examined..... | 119 | on the rise of the United States from | |
| of Revelation 9, 12, 13, 17 explained.... | 121 | vacancy | 153 |
| of Rome, religion determined..... | 134 | on the United States a separate power... | 27 |
| of true and corrupt churches..... | 125 | Trades Unions in the United States, activity | |
| where found | 119 | of | 171 |
| Talleyrand, on Europe watching America.. | 138 | Transportation by steam, when begun..... | 64 |
| Talking around the world..... | 41 | Travel one hundred years ago..... | 286 |
| Teachers, efforts for training of..... | 71 | Treaty with Great Britain..... | 33 |
| Telegraph annihilates space..... | 138 | Trefren, Rev., on Seventh-day Adventist | |
| number of miles of..... | 38 | ministers | 233 |
| the first line of..... | 64 | Trick to get supporters to Sunday bill.... | 302 |
| when invented | 38 | Tuesday as a rest-day..... | 262 |
| Telegraphy, wireless | 288, 291 | Turkey, territory lost by..... | 34 |
| Telepathy | 41 | Tyranny, God would not suffer in the | |
| Telephone, number of miles in operation... | 38 | United States | 108 |
| ocean | 41, 291 | religious | 215 |
| when invented | 38 | Union of Church and State, Blanchard's | |
| Temperance, position of Seventh-day Ad- | | definition of | 225 |
| ventists on | 254 | United Christian party, platform of..... | 305 |
| Temperature of the United States the best.. | 112 | United States, age of..... | 161 |
| Ten kingdoms | 135, 136 | a subject of prophecy..... | 148 |
| Tennessee, persecution in..... | 279 | God's purpose for..... | 109 |
| prosecutions in | 282, 304 | government, character of..... | 161 |
| Sunday law still in force in..... | 285 | committed to Sunday Sabbath..... | 302 |

- United States government, lamblike character of..... 161
 growth of..... 296
 increase of territory of..... 32
 influence of on other nations..... 88
 in prophecy..... 157, 158
 peaceful rise of..... 152
 population of..... 43
 position of in the world..... 117
 richest nation in the world..... 166
 sudden rise of..... 19
 square dealing of..... 95
 territorial growth of..... 33, 43
 territory annexed by from 1817 to 1867.. 34
 to become a persecuting power..... 165
 to exist till Christ comes..... 166
 twofold character of..... 295
 two-horned beast the symbol of. 148, 154-158
United States Magazine..... 32
 University of Pennsylvania..... 68
 a theological called for in this country.. 303
- Vassar College..... 71
 Verbs of action, how interpreted..... 266, 269
 Vicarius Filii Dei..... 270, 273
 Victory over beast, image, and mark.....
 124, 147, 266
 Violence, land to be full of..... 166
 Vision of Daniel 7..... 119
 Visions of Daniel 2 and 8 explained..... 120
Vorwärts, on the ascendancy of the United States..... 290
- Waggoner, J. H., on Pittsburg convention..... 217, 223
 Walker, J. Brisben, on late inventions..... 291
 Judge, in defense of Seventh-day Adventists..... 281
 Governor, on gold and silver mines..... 113
 War of 1812 not one of conquest..... 152
 Wars of conquest, what governments arose by..... 151
 Warning now going to world..... 273
 Washington, on religion in the Constitution on the Constitution..... 99
 the patron saint of the Republic..... 102
 Water supply of Chicago..... 84
 Wealth, result of..... 166
 Webster, Daniel, on agriculture..... 51
 Webster's spelling-book..... 68
 Wells, J. C..... 218
 Wesley not a foe to independence..... 110
 on rise of two-horned beast..... 146
 Western hemisphere, when discovered..... 32
- West Indies and colonies, trade between... 63
 Westminster Abbey, Catholics allowed in.. 252
 Westward the course of empire..... 26, 136, 137
 What makes a nation great..... 114
 Wheat, annual yield of..... 46, 83
 in 1850..... 113
 White, Rev. James, on Sunday observance. 230
 Whitney, Eli, inventor of cotton-gin..... 46
 Whitmore, Asa..... 52
 Wilcox, first manufacturer of writing paper 60
 Will of God, how indicated to a nation... 109
 William and Mary College..... 68
 Winds, meaning of in prophecy..... 151
 Witnesses against Seventh-day Adventists, examination of..... 280, 281
 Woman of Revelation 12..... 125
 symbol of a church..... 125
 Woman's Christian Temperance Union allied to the National Reform Association..... 299, 301
 Woman's National Sabbath Alliance allied to National Reform Association..... 300
 Women, college education for..... 71
 Wool, amount of..... 37
 Woolen goods, manufacture of..... 52
 mills, increase of..... 52
 Woolens, value of in 1865..... 55
 Workingman, rights of..... 235
 Workingman's Lord's Day Rest Association..... 237
 Work of little horn..... 129
 World Almanac, on preservation of forests 80
World, New York, on submarine boats.... 291
 World's Fair, Congressional appropriation to..... 302
 Sunday closing of..... 302
 World-power, the United States a..... 19
 Worshipers, how distinguished..... 200
 Worship of beast and image, wrath of God for..... 146
 of first beast..... 145
 Wound of papal head healed..... 144
 Wounding of papal head, date of..... 143
 Wrath of God threatened for what... 196, 197
 Writing paper, when first made..... 60
- X-rays..... 291
- Yale College..... 68
- Zeppelin's air-ship..... 41, 42
 Zöllner, Professor, on the wonders of Spiritualism..... 184



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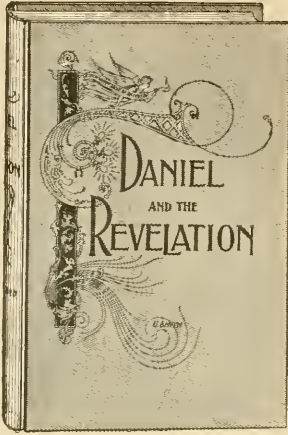
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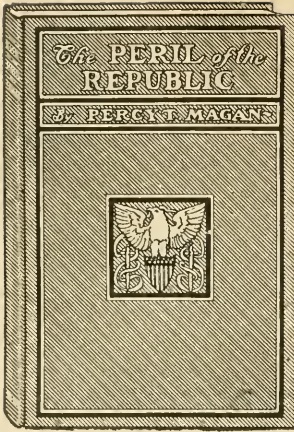
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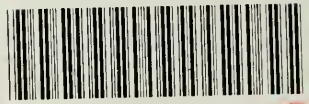


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